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## Byzantine Frescoes and Rock-hewn Churches in the Terra d'Otranto.

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**A**THE occupation of the southern provinces of Italy by the Byzantines during the ninth and two following centuries forms an obscure episode, on which only a fitful light is thrown by the Greek historians. As early as the eighth century, a considerable immigration of Greeks into Italy took place in consequence of the iconoclastic controversy which was then raging in the Eastern Church and Empire, since the monks and other advocates of image-worship found in the western peninsula immunity from persecution and freedom in the exercise of their religious observances, which was denied them in their own country. This exodus was on so extensive a scale, that we are told that at one period as many as two hundred Greek monasteries, which had been founded in Apulia and Calabria, were subject to the Patriarch of Constantinople. On the cessation of iconoclasm in the middle of the ninth century followed the re-establishment of the Byzantine dominion in those lands by Basil the Macedonian; and though the power which was exercised by that empire fluctuated from time to time, yet its influence continued to be considerable, until it was brought to an end by the Normans in 1071. Subsequently to the withdrawal of the military forces and civil officers of the Eastern Empire, a large Greek population, composed both of laymen and churchmen, remained behind; and of their importance we have evidence in

the numerous charters, deeds of gift, transfers of land, and other documents of this period in mediæval Greek, which are preserved in the Neapolitan archives. But on such interesting questions as the transition of these Greeks from the Eastern to the Western Church, and the conditions under which it took place, history is almost silent; and therefore any incidental intimations are of value, which help us, however slightly, to understand this. Such a side light is furnished by the Byzantine ecclesiastical antiquities which remain in remote parts of the country. Of one of these, the rock-hewn monastery dedicated to St. Blaise, which lies six or seven miles north-west of Brindisi, I gave an account in the *Antiquary* five years ago. It is the object of the present paper to describe a number of other churches of a similar character in the Terra d'Otranto, or heel of Italy, which I explored during the autumn of 1887 in the company of Mr. Crowder, who was my companion on the previous occasion. Two of these have already been the subject of elaborate articles by M. Diehl in the *Bulletin de Correspondance hellénique*; of the others, as far as I am aware, no description, or only the slightest, exists.

### SUBTERRANEAN CHURCH AT GIURDIGNANO.

The first of these places that we visited was at Giurdignano, a village four miles to the west of Otranto. I had become aware of the existence of a rock-hewn church in that neighbourhood from Gsell-Fels's *Unter-Italien*, in which an accurate ground-plan of such a place is given, but (strange to say) not a word of explanation or description. When we arrived in the village, and found, in answer to our inquiries, that blank ignorance on the subject prevailed among the inhabitants, we began to think that we must be the victims of some mistake; but our doubts were dispelled by the parish priest, to whom we next applied, for he undertook to show us the object of our search. Beyond the last houses there was a small grassy level by the road-side, and at the edge of this appeared a narrow opening, where a stone had been removed, just admitting the body of a man. Our conductor was too portly to be able to enter himself; but, following his directions, we descended through this, and slid downwards over the rubble that had

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accumulated below. As soon as our eyes were sufficiently accustomed to the darkness, we discovered that we were in a chamber nearly 30 feet square and 10 feet high, excavated in the soft sandstone which prevails throughout the whole of this part of Italy. It faces eastward, and is divided into a nave and aisles by four square piers, from which round arches are thrown across, both lengthwise and laterally, supporting the roof; and against each side of the piers stands a rounded pillar, from which the arch springs. The last bay both of the nave and the aisles is separated from the rest of the church by a massive stone screen about 5 feet high, and in this there are three openings, one under each arch, sufficiently wide to allow a man to pass through. The chancel thus formed ends in three semicircular apses, and in the central and southern ones stand altars, hewn out of the rock, but separated from the wall of the apse by a passage which runs behind. Both these altars have rude projections in front, resembling sections of the shafts of columns. The roof over the eastern compartments is incised in circular panels, the middle one of which is cut into concentric circles, enclosing a Greek cross. In the corresponding sections of the remainder of the roof the panels are square, and are either cut into bars, or into the figure of St. Andrew's cross. Beyond this there is no ornament about the place, except that on the southern wall there remain some traces of painting in arabesque patterns. There is no sign of a window, nor of an entrance. Though I have used architectural terms in the preceding description, it must be remembered that no process of construction has taken place in any part, but only excavation. To account for the strange position of this and other subterranean churches which are found in this district we are driven to the supposition that they must have served as places of refuge in troublous times, especially during the Saracen invasions. The name of the good parish priest who acted as our guide sounded like a memory of the past. He was called Constantino Greco; and, though he was not aware that he belonged to a Greek family, and did not admit that he was in any way connected with those Greeks, the descendants of Byzantine colonists, who inhabit some of the neighbouring villages, yet he

carries about with him a token of his origin which it is not easy to gainsay.

#### SUBTERRANEAN CHURCH AT CARPIGNANO.

Six miles to the north of Giurdignano lies the village of Carpignano, one of those in which the Greek language was in use until lately, though it has now ceased to be spoken. In one part of this there is an underground chamber, excavated, like the one just described, in the soft gray sandstone, but devoid of all architectural features; it is now called the Church of Santa Maria delle Grazie. In shape it is an irregular oblong; and its length from east to west is about 58 feet, its breadth from north to south 23 feet in the widest part, while the roof, which is flat, though somewhat uneven in its level, is 10 feet from the ground. In the eastern portion, where the area is most extensive, four piers of the native stone have been left to support the roof. It is entered on the south side at two points by stone stairs which lead down from above, separated from one another by a mass of rock; and it is through the apertures at the head of these that light and air are admitted into the chamber. Opposite to the westernmost of these, where the rock projects from the north side, the altar now stands, and probably it did so originally, notwithstanding that this is the narrowest part, for there is no other position which it could have conveniently occupied. The most noticeable features in this church are the Byzantine frescoes on its walls: these have been carefully described by M. Diehl in one of the articles already referred to,\* and I shall therefore content myself with noticing the most important points in them. As a form of decoration they are not impressive, for, as the separate pictures were votive offerings, dedicated by devotees to various saints, they do not form a series, but are scattered irregularly over the surface of the walls, without any attempt at grouping. To some of them, however, an extraordinary interest attaches on account of their antiquity.

On the west wall three saints are represented, Santa Marina, St. Antony, and St. Blaise. Of the two first of these the faces only are given, and that in a somewhat

\* *Bulletin de Correspondance hellénique* for March, 1885.

sketchy manner, with their names underneath: η ἁγία Μαρίνα, ο ἄγιος Αντώνιος ἀβάτης: the figure of St. Blaise (ο ἄγιος Βλάσιος) is in full length. In the portion of the north wall which intervenes between this and the altar there is an arched recess, containing a long Greek inscription in two columns, much defaced; and between the columns is painted a female figure, which is now called the Madonna delle Grazie, but in all probability originally represented Santa Christina, who would seem to have been the patron saint of the church, for in different parts there are at least three pictures of her. On the side walls which form the depth of the recess are, on the left hand the Madonna and Child, the Virgin wearing a blue robe and a veil, the Holy Child raising His hand to bless; and on the right hand St. Nicolas in the episcopal dress, giving the benediction in the Eastern manner: that is, not, as in the Latin Church, with the thumb and two first fingers erect, but with the first, second, and little finger, the third finger being depressed to meet the tip of the thumb.\* On the further part of the north wall, beyond the altar, is a picture of Santa Christina, and opposite to it on the south wall there is another of the same; on one of the piers, also, that support the roof stands a group, much defaced, of three saints, who, as we were informed on the spot, are St. Theodore, Santa Christina, and St. Nicolas. These frescoes range, according to M. Diehl, from the twelfth to the fifteenth century.

Far more important than any of these are two frescoes which occupy niches in the eastern wall, and are accompanied by their dedicatory inscriptions and dates. These are thoroughly Byzantine in their type, and show no sign of the softer treatment which at a later period, through the influence of the Italian schools, affected Greek art in South Italy. Both of them represent the Saviour seated, and they closely correspond to one another, except in their execution and in some details. The date of that on the left hand is 6528 of the Byzantine era of the world, i.e., A.D. 1020, and the inscription records that it was the work of a painter

\* On the Eastern mode of blessing and the symbolism involved in it, see Didron, *Manuel d'Iconographie chrétienne*, pp. xl. and 455.

Eustathius, and the gift of one Adrianus, who had restored the church, and of his wife and children. On the wall to the left of the niche in which this stands is a painting of the same date, representing the Virgin and the Child, who holds a scroll. The second and earlier of the two figures of Christ is far the finer. In this the Saviour is seated on a richly ornamented throne, with a footstool under His feet; the features are dignified, and He has long hair, a rounded beard, and a moustache; round His head is a nimbus bearing the three letters that make up the words ο ω, in accordance with the traditional practice of the Greek Church. He is enveloped in a robe of reddish-purple hue, and holds in His left hand a gemmed volume of the Gospels, while with His right hand He gives the blessing. From the inscription below we learn that the artist who painted it was named Theophylactus, and that the donors were a priest of the name of Leon, his wife Chrysolea, and the rest of his family.\* The date is 6467 of the era of the world, i.e., A.D. 959. As far as is at present known, this is the earliest existing Byzantine fresco painting. It will be observed that the person here mentioned as the giver, being a priest of the Greek Church, was married.

#### ROCK-HEWN CHAPEL AT STERNATIA.

My discovery of this chapel was the result of accident. The township of Sternatia, which lies on the line of railway between Lecce and Otranto, is one of those that are inhabited by a Greek-speaking population; and to this I betook myself with the view of making inquiries concerning the dialect of Greek there in use. In the course of conversation with the priest of that place, whom I met at the hospitable house of the *sindaco*, the Cav. G. Orlandi, I mentioned that I was in search of Byzantine churches; whereupon he said that he remembered in his younger days to have seen, in a field at no great distance off, a chamber resembling those that I had already met with, which was known as

\* The Greek of this last clause is quite clearly written in the inscription, και παντος τον νικου αυτον, where νικον is a mistake for οικον, arising from italicism. M. Diehl in his transcription, which is otherwise accurate, writes this passage as και Παντον τον νικον αυτον. He was misled, no doubt, by the unfamiliar νικον.

the Chapel of St. Sebastian. Accordingly we all three proceeded to the spot, and there in an olive plantation we found a rude rock-hewn chapel, half filled with brushwood and leaves, which is entered by a square-headed doorway on the north side, and is about 10 feet long, 15 feet wide, and 9 feet high. At the present time this chamber stands detached; but, as the marks of quarrying are clearly visible along the outer walls, there can be no doubt that it once lay within a continuous face of rock, which has since been cut away for building purposes. A stone seat, 18 inches from the ground, runs round the interior, and in the middle the roof is supported by a pier, on the front of which there is a fresco, now mutilated, of St. Sebastian. The altar, which is a narrow block of stone, and is ornamented in front with arabesque patterns, stands against the south wall, but, in order to avoid the pier, is not placed in the middle. Behind it there is a painting of God the Father, holding the arms of the cross from which the Son hangs—a subject which is frequently represented in art from the thirteenth century onward.\* The inscription, which is in Greek, is partly erased, but the date remains—7018 of the era of the world, i.e., A.D. 1510. On the eastern wall is the Annunciation; in this the angel appears as a small figure in front of the Virgin, and above him the dove is seen approaching her. The date is the same as that of the preceding one, and is written in Greek characters. St. Sebastian is again represented on the south wall, and there are half-obliterated figures of other saints; but a picture on the north wall, to the right of the entrance, deserves more careful notice, because its inscription is in Latin. This represents a figure in episcopal robes, holding a pastoral staff and giving the blessing. The inscription—the second word of which has been erased, but can confidently be supplied—runs as follows: MEMENTO [DOMINE] FAMULU TUO DORNO PELEGRINO RICARDO DE STERNATIA, MDXXXV. The language here employed shows that Italian influence was for the time asserting itself; but, notwithstanding this, the devotee was probably a Greek, for the name Πελέγρινος, which was

\* Didron's *Christian Iconography*, Eng. Trans., vol. i., pp. 258, 384.

employed in Greek for "pilgrim" or "crusader," is found in Greek documents written in Italy during the twelfth century.\* Though the inscriptions which are attached to some of the other paintings are in Greek, the art displayed in them, from its more flowing lines and freer treatment, is Italian in style rather than Greek.

(To be continued.)



### Branksome Tower.



In January, 1802, were added to our national literature two volumes of historical and romantic ballads, written in the broad mother-tongue of the Border. They had been collected with enthusiasm, and were criticised with judicious care by "Walter Scott, Esq., and other kindred spirits, imbued with a keen perception and love of the relics of past times. On many a breeze and in many a year they had been wafted through the sequestered vales of the Border. Many were transmitted by oral tradition, and were taken down from the recitations of old folks, who remembered the great popularity they had enjoyed whenever sung or recited in their youth. The bold and rugged, or soft and loving, strains that characterize them had often sounded in the feudal hall and round the cottage hearth. They breathe of the raid, of rapine, of the fray, and they draw a distinction—a hair-breadth line—between a freebooter and a thief.

It's most clear a freebooter doth live in hazard's train,  
A freebooter's a cavalier that ventures life for gain.

\* \* \* \* \*

But since King James the VI. to England went  
There has been no cause of grief,  
And he that hath transgressed since then  
Is no freebooter, but a thief.

*History of the Name of Scott.*

The following rather strong line occurs in the same work :

An arrant liar calls a freebooter a thief.

\* See the lists of names given by Zambelli, 'Ιταλοελληνικά, pp. 117, 120.

The peels, or keeps, or towers, for the Border fortresses are called these indifferently, now stand in ruins, but they afford evidences of great strength in the massive square walls that distinguish them, and in the strong, natural vantage-ground on which they have been built, their favourite site being a knoll, or crag, or a sequestered glade close to a river or mountain stream. Their appearance is in keeping with our ideas of the old moss-troopers, but in the nineteenth century they look strangely out of place, as brought out in strong relief they stand side by side with a cottage, farmhouse, or modern manorial residence, into which many have been incorporated. They are, however, like the ballads to which reference has been made. The same rugged features characterize both, and in order to understand the one, we must be acquainted with the other. The ballads are coeval with the peels, and in reading them you can restore the battlements of the fortress, with its outer fortifications, and can fancy issuing beneath the portcullis the laird or the laird's Jock (*Anglicè*, the squire or baron's son, John) with a troop of Border "prickers" and "hobblers," armed with spear and Jedwood axe, and protected by jack and basinet, bound on some burning feud or reiving expedition.

We are vastly indebted to Sir Walter Scott, as the editor of *The Minstrelsy of the Scottish Border*. By his patriotic and antiquarian zeal he has supplied important links in the chain connecting the sixteenth with this century. Without those links the peels would be to us little more than specimens of a former architecture, but by the recovery of the Border ballads, they have come to be regarded with a lively interest as the scenes depicted by many of them, and as the homes of the chiefs whose deeds they faithfully narrate and eulogize. Especially so is this the case respecting Branksome Tower, the ancestral residence of the ducal house of Buccleuch, a description of which, as it now stands, together with a short historical sketch, forming the subject of this paper.

The remains of the celebrated castle of Branksome are situated three miles from Hawick, which is a place in itself of much interest from its intimate connection with the houses of Douglas and Scott. The relations

with the latter continue friendly to the present time—the inhabitants having received many highly-valued boons and privileges from his Grace the late Duke of Buccleuch. How well they appreciate the kindness of the house was eloquently expressed on the 1st of September, 1882, the occasion of the opening of the new waterworks, when they gave his Grace an almost royal welcome to the burgh. The event was characterized by a remarkable and unique circumstance—there being three generations of the ducal house present, namely, the Duke himself, the Earl of Dalkeith, and Lord Eskdail.

The town is picturesquely situated at the confluence of the Slitrig with the Teviot, and contains Drumlanrig Castle, or the Black Tower, where Anna, the unfortunate Duchess of Monmouth and Buccleuch, chiefly resided. This is now converted into a modern hotel, still bearing the name of "The Tower." Between the left bank of the river Slitrig and the Loan, which is a long, ascending street in the west end of the burgh, there is situated an artificial mound called "The Moat," supposed to be a Druidical remain, and from which the sheriffs of Teviotdale were accustomed to dispense justice in the Middle Ages. It was from here that Sir William Douglas, better known as the Knight of Liddesdale, carried off Sir Alexander Ramsay of Dalhousie, the hero of the taking of Roxburgh Castle, in 1342, from motives of political jealousy, and starved him to death in a vault in Hermitage Castle.

You leave Hawick from the west for Branksome, and proceed up the winding vale of the Teviot. This is called the New Road in contradistinction to the old coach-road to England, which ran along the brow of the hill, overlooking the vale. The latter is rendered classical by the midnight ride of William of Deloraine. The valley is considerably contracted in some parts, flanked on each side by green hills with rounded sides, where plantations of fir, larch, and spruce-trees are numerous.

I have thought it a misfortune that artists have found their way here so seldom, if ever. There is a scene on the road well worthy a place on canvas. It is a steep bank, with many shaded trees and rank undergrowths, where a bare rock here and there shows it-

self. In form it is almost a perfect crescent, and the road and the clear, rippling river incline to the same curve. Beyond are green meadows, parted by wire fencing with rows of trees, whilst rising above these there are three terraces of woods, two of which can be seen from the road.

Proceeding up the pastoral valley, where sheep and cattle are quietly feeding, and the air is redolent with rural freshness, where everything is so silent that you can hear the rippling flow of the water, one is forcibly reminded of the lines in "The Lay of the Last Minstrel," which expresses what one is feeling :

Sweet Teviot ! on thy silver tide  
The glaring bale-fires blaze no more ;  
No longer steel-clad warriors ride  
Along thy wild and willowed shore ;  
Where er thou wind'st, by dale or hill,  
All, all is peaceful, all is still,  
As if the waves since time was born,  
Since first they rolled upon the Tweed,  
Had only heard the shepherd's reed,  
Nor startled at the bugle horn.

A feature of interest on the way, which is caught sight of at some distance before nearing, is Goldilands Tower, now dismantled and in a ruinous state. It stands on a wooded height, its square, massive, time-worn walls adding much to the charm of the landscape. Lesley describes the Border peel as being of such strength and thickness of wall as to defy injury by fire, and requiring great trouble in demolition. This description one wholly agrees with when the solitary ruin is inspected. Like all the small fiefs in Upper Teviotdale, Goldilands belonged to a chief of the name of Scott. In the old Border ballad of "Jamie Telfer of the Fair Dod-head," which describes a raid made by the captain of Bewcastle, in which he drives off Jamie's cattle, Goldilands and other chiefs are summoned by the Laird of Buccleuch, their suzerain, in this characteristic fashion :

Gar warn the water braid and wide,  
Gar warn it sune and hastile !  
They that winna ride for Telfer's kye,  
Let them never look in the face o' me.  
  
Warn Wat o' Harden and his sons,  
Wi' them will Borthwick water ride ;  
Warn Gauldilands and Allanhaugh,  
And Gilmanscleugh and Commonside.  
*Border Minstrelsy.*

It has been handed down by tradition that the last of the Scotts of Goldilands was hanged over his own gate for theft or march treason. The property, together with all the lands in this district, belongs to his Grace the Duke of Buccleuch. The views from Goldilands are rich, far-reaching, and picturesque. Downwards are the wooded slopes of Teviotdale, with its clear, winding river, well defined. The pleasant suburban villas of Hawick are midway in this direction, and the view is terminated by the fine estate of Minto, with its park and forest surmounting Minto Crags, where

The moonbeams glint,  
Where Barnhills hewed his bed of flint.

At our feet lies Borthwaugh Cauld, where the valley widens to receive "Old Borthwick's roaring strand," up whose course, some two miles, is situated the remains of Harden Castle, whilom occupied by the celebrated "Wat," who represented a powerful branch of the Buccleuch family, and whose exploits and customs, particularly that of the "Feast of Spurs," are twice told tales in every Border home. At the cauld a mill stood some years ago, but all trace of it is gone, if we except a scattered heap of stones. These flour-mills, planted in romantic sites, thickly studded the vale at one time, but they have all, or nearly all, disappeared. The mill lades and great plashing wooden wheels in country districts are fast becoming things of the past, steam having superseded the less rapid water process. Rising from Borthwaugh, or Borthwickhaugh, is Borthwaugh Cover, a dense coppice of firs-trees, clothing the bold hillside, where Master Reynard can always be drawn. The watergate of the Borthwick is well wooded, but shows few signs of cultivation. Park Hill, a bluff, broadened prominence of considerable height, parts the courses of the Teviot and Borthwick. Turning the glance up Teviotdale, the spectator is rewarded with a characteristic Border landscape. On the right bank the river has worn its channel into the sides of the hill, and a series of scours, some of them high and precipitous, and many of them void of vegetation, are the most notable features. The left bank presents a pleasing contrast. Between the river's edge and the turnpike are well-cultivated haughs, and rising from the road is a picturesquely-

wooded bank, which extends some two miles up the vale. The background to this bank presents a contrast again, consisting entirely of hill-lands. From our standpoint, also, the first glimpse of Branksome Tower can be caught, situated on a prominence of the bank I have described. It is a matter of tradition that an underground passage connects Goldilands with Branksome, but no trace of it has been found in modern times.

Branksome is approached by a fine avenue of elm, plane, and spruce trees. To give an idea of the denseness of this avenue, last century, the father of the late Mr. William Grieve, of Branxholme Park, whose family have been connected with Branksome as far back as the time of Margaret Douglas, Lady Buccleuch in 1570, often told his son that a man could ride on a white horse a distance of four or five miles from Todshawhaugh to the Castle Hill, without any person seeing the horse, because of the closeness of the foliage. Much of the wood was cut down by the direction of Francis, second Duke of Buccleuch, who was reputed to have possessed the same habits of spending as his great-grandfather, King Charles II.

Branxholme Hall, as it is modernly spelt, occupies a position of great natural strength, having, as before stated, been built on a steep bank, which rises abruptly from the banks of the river, from which it is distant some hundred yards to the north. Flanking it to the east is the "Bloody" burn, but called "the rivulet of Branxholme" in an old charter, which has worn for itself a deep channel, and which would form part of the moat. The castle originally consisted of a quadrangle or court, with a turret at each corner. No part of it now remains, however, with the exception of the old western square tower of five stories, popularly known by the name of "Nebsy." The north-eastern tower, which had been situated close to where the drawbridge stood, bore the rather quaint appellation of "Tenty-fit," which, I presume, indicated a warning to take care of one's foot. To Nebsy Tower has been added a long modern building of three stories, the lowest one of which consists of the old arched vaults.

Apart from its poetical and historical associations, the Hall presents a striking appear-

ance, flanked and backed as it is by fine old trees, and possessing a handsome, commanding, southern exposure. In the memory of persons still living, the Castle of Branxholme and two other houses were the only dwellings above Hawick that were slated, all the others being thatched with straw. Half a mile to the north of the castle stand four or five houses, the remains of what constituted at one time Branxholme Town. A little further north stood the chapel, and the old graveyard is now a large mound. About a mile and a half to the west of the hall is a wooded prominence known as the Castle Hill, to which reference has been made, as the distance to which Branxholme Avenue extended. The Hall is occupied by his Grace's Chamberlain, W. Elliott Lockhart, Esq., of Borthwick Brae, who represents an old county family.

To give a history of the vicissitudes Branksome, to revert to Sir Walter Scott's spelling, and the dominant Border clan Scott, have undergone, would be to give a history of the Borders certainly, if not of Scotland. I shall, therefore, be content to sketch in brief a few of the most prominent landmarks in their history.

The earliest authentic mention of Branksome is to be found in the reign of King Robert the Bruce, when a portion of it, consisting of seven pounds and six pennies of the lands, was in the possession of Walter Comyn, and about the same time Henry de Baliol obtained a grant of the remainder. At the time when our story, so to speak, begins, the lands were held by the family of Inglis, who found their possession not altogether enviable from the inroads of English reivers. Negotiations were entered into with Sir Robert Scott, of Rankilburn and Murthockston, in 1420, in order to effect an exchange for Branksome. Sir Robert expressed his willingness to enter into an arrangement of this kind, and obtained half of the estates by the partial exchange of Murthockston, situated in Lanarkshire. In 1446 his son, Sir Walter Scott, who was first designated Buccleuch, obtained possession of the remaining half by the exchange of Murthockston in its entirety. This nobleman, in completing the bargain, is credited with making the significant remark that "The Cumberland cattle are as good as those in Teviotdale;" but I have heard the

saying worded in a more pithy form as "English nowte are as guid as Scotch," and this comes nearer the language of the period. Branksome then became the principal residence of Buccleuch, or Buckleugh, the old orthography, and it is with the name of Scott that the castle will ever be associated. The lands of Branksome, it may be stated, originally formed part of the barony of Hawick, an ancient possession of the Douglases, hence Drumlanrig Castle referred to; but we find in 1488 Branksome itself was erected into a barony (Edinburgh, 21st May, *temp. James III.*). It is rather a curious circumstance, and one worth noting, that for a certain time, simultaneously, three families, whose names represented three different nationalities, namely, Inglis, Scott, and Ireland, held lands bordering on each other, Ireland's being the old domain of Langlands.

The Scotts were popularly called the "Bold" Buckleuchs, it having been the custom to designate families according to their popular characteristics, as the "Doughty" Douglases, the "Gallant" Grahams, the "Gay" Gordons, the "Light" Lindsays, and so on. Such deeds as making the Lords of Parliament prisoners at Stirling, which Buccleuch and Lord Claud Hamilton had the hardihood to do, the former's troopers seizing all the horses in Stirling, by the force of habit evidently, and thus preventing pursuit, entitle the Scotts to the designation of "Bold."

Like most of our great historical houses, the origin of the Buccleuch family is involved in much of what is supposition. "A true History of several families of the right Honourable name of Scott," by Captain Walter Scot (of Satchells),

An old soldier and no scholler,  
And ane that can write name  
But just the letters of his name,

in metre, pretends to give an authentic account of the foundation of the house. According to this authority, the family was founded by one John Scot, who, accompanied by Walter English, came from Galloway, and took up his residence in Ettrick Forest in the reign of Kenneth III., who ascended the throne in 970. The story is unfolded in this fashion :

King Kenneth then a-hunting came,  
To the Cacra-cross he did resort.

A buck having been raised, it turned on the hounds, when Scot came on the scene and caught him by the horns.

Alive he cast him on his back,  
Or any man came there,  
And to the Cacra-cross did trot  
Against the hill a mile and mair.

For this gallant deed Scot obtained Buckleugh, and his companion, Wat English, Bellandren. This would be in the tenth century, and

The lands of Buckleugh they did possess  
300 years ere they had writ or wax.

The Anglo-Saxon word, "cleugh" may be defined to be a fissure or opening in a height, a glen, or valley, narrowed by impending declivities on either side. Selkirkshire has no fewer than thirty-two cleughs. The glen of Rankilburn, the original habitat of the family of Scott, extends seven miles in length from its head to its junction with the river Ettrick at Cacrabank. Old Rankilburn, or Buckleugh manor-house, was situated on a rising ground at the junction of the Buckleugh and Rankil burns. Captain Scot, of Satchells, who was born in 1613, and wrote his metrical history of the "Name of Scott" when seventy-three years of age, had met with a Mr. Launcelot Scot at Burgh-under-Bowness (?), who, in reference to the origin of Buckleugh, Satchells says :

He told me the name, the place, the cote,  
Came all by the hunting of the buck.

\* \* \* \* \*

In Scotland no Buckleugh was then  
Before the buck in the cleugh was slain.

\* \* \* \* \*

Night's-men at first they did appear,  
Because moon and stars to their arms bears,  
Their crest, supporters, and hunting-horn,  
Show their beginning from hunting came.

Uncouth and somewhat mythical as Satchells' "Name of Scott" must be regarded, Sir Walter Scott has received the idea of one of his most effective scenes in "The Lay of the Last Minstrel" from it—I refer to the scene in Melrose Abbey at the Wizard Sir Michael Scot's grave. The Launcelot Scot referred to takes Satchells to his residence at Burgh-under-Bowness, the latter saying :

He carried me along into the castle then,  
And shewed his (Sir Michael's) written book hanging  
on a pin;

His writing pen did seem to me to be  
Of hardened metal, like steel or accumie ;  
The volume of it did seem so large to me  
As the book of martyrs and Turks' historie ;  
Then in the church he let me see  
A stone where Mr. Michael Scot did lie.  
I ask'd at him how that could appear,  
Mr. Michael had been dead above five hundred year.  
He shew'd me none durst bury under that stone,  
More than he had been dead a year agone ;  
For Mr. Michael's name does terrifie each one  
That vulgar people dare scarce look on the stone.

\* \* \* \* \*

A book he gave to me called Mr. Michael's creed.

\* \* \* \* \*

He said that the book which he gave to me  
Was Mr. Michael Scot's historie,  
Which historie was never yet read through,  
Nor never will, for no man dare it do.

It will be noticed that the poet calls the wizard Mr. Michael, but he is historically known as Sir Michael. Sir Walter Scott identifies him with Sir Michael Scott of Balwearie, who was one of the ambassadors sent to bring home the Maid of Norway, on the death of Alexander III. His renown was widely spread, for Dante mentions him in his *Inferno*.

Another piece of fine description the great bard and novelist has also borrowed from the following lines of Satchells, which I quote, because they will serve to illustrate the customs of the chiefs of Buckleugh :

The barons of Buckleugh they kept at their call  
Four-and-twenty gentlemen in their hall ;  
All being of his name and kin,  
Each two had a servant to wait on them.  
Before supper and dinner most renowned  
The bells did ring, and the trumpets sound,  
And more than that I do confess,  
They kept four-and-twenty pensioners ;  
Think not I lie, nor do I blame,  
For the pensioners I can all name.

Of these, twenty-three were of the name of Scott, and the twenty-fourth was Walter Gladstones, of Whitlaw, an ancestor, probably, of the late Premier of England.

Every pensioner a room did gain.

By a "room" is here meant a piece of ground or farm sufficient to accommodate and maintain a family, but many of these "rooms" were very extensive. Satchells says: "It was known to many in the country, better than it is to me, that the rents of these lands which the lords of Buccleuch freely bestowed upon

their friends will amount to above 12,000 or 14,000 merks a year."

On acquiring Branksome, St. Mary's Church in Hawick became the sepulchre of the Buccleuchs, and on their visits to the town the ducal family regularly visit the ancestral aisle.

Satchells narrates that Sir Walter Scott, Lord of Branksome and Buckleugh 1549-1574, being desirous of seeing the old tombstones of the family at the kirk in the Forest of Rankilburn, visited there in 1556. Amongst many others he discerned one stone that had the ancient coat-of-arms on it, that is to say, two crests, and a mullet borne on a counter scarf, with a hunting-horn in the field, supported by a heart of grace, alias a hound, and a buck, and a buck's head torn from the crest, which, Satchells adds, only seem possible to have been derived from hunters and foresters.

This author, it may be interesting to note, accompanied to Holland as a soldier, in 1629, Lord Walter, who was created first Earl of Buckleugh by James VI. of Scotland, and I. of England, in 1613. The earl's father, also Lord Walter, had under his banner also carried over a regiment, composed chiefly of the most desperate of Border troopers, to the Netherlands, forming probably the first of the celebrated Scots Hollanders, where he served under the famous general, Maurice, Prince of Orange, and for his great merit and many faithful services had been created, also by James VI., Lord Scott of Buckleugh (*Douglas's Peerage*, p. 103).

The poet, fortified by the statements of Mr. Launcelot Scot, has, as we have seen, made John Scot, the hunter and forester of Ettrick, the "Rudolph of his race;" but his "historie" must be received with caution, although his contention that the founder of the house obtained his living by the chase may be readily admitted. The more modern arms of the house indicate this, being, in ordinary language, a heart with a sash crossed from left to right, on which there are two crescents and stars in the centre. Surmounting this is a stag trippant, with branching horns, below being the motto "Amo." However long anterior to the thirteenth century the Scots were in possession of Rankilburn or Buckleugh—and it might be the "300 years without writ

or wax" of Satchells, which would tally—and this certainly appears to be more than an ordinary coincidence—it is certain their rights to that estate and Murthockston were fully recognised in that century. In the light of modern research many genealogical fables have disappeared. Not so the Buccleuch genealogy—if we except the 300 years more than once referred to—for by genuine documents the great historical house of Buccleuch can be traced in unbroken line for at least six centuries, and is found at that remote period in possession of a portion of the lands they now hold. By the courtesy of his Grace of Buccleuch's chamberlain, resident at Branxholme, I had access to the now celebrated "Buccleuch Book," compiled by Mr. William Fraser, and the following is an authentic genealogical table of the representatives of the house :

1. Richard Scott, First Lord of Rankilburn and Murthockston, *circa* 1265—1320.
2. Sir Michael Scott, Knight, Second Lord of Rankilburn and Murthockston, 1320—1346.
3. Robert Scott, Third Lord of Rankilburn and Murthockston, 1346—1389.
4. Sir Walter Scott, Fourth Lord of Rankilburn and Murthockston, 1389—1402.
5. Robert Scott, Fifth Lord of Rankilburn and Murthockston, 1402—1426.
6. Sir Walter Scott, Knight, First designated Lord of Buccleuch, Sixth and last Baron of Murthockston, 1426—1469.
7. David Scott of Buccleuch, Branxholm, and Kirkurd, 1468—1491. (Sat in Parliament as Dominus de Buccleuch, 1487.)  
David Scott, Younger, of Buccleuch, *circa* 1450—1484. (Died before his father, leaving Sir Walter, his son, heir to the latter's grandfather.)
8. Sir Walter Scott, Knight, of Buccleuch, Branxholm, and Kirkurd, 1492—1504.
9. Sir Walter Scott, Knight, of Buccleuch, 1504—1552.
10. Sir William Scott, of Kirkurd, Knight, Younger, of Buccleuch, *circa* 1520—1552. (Died a few months before his father, Sir Walter. By a charter on record, dated February 25, 1548, the King grants to Sir William Scott, of Kirkurd, ancestor of the house of Buccleuch, the lands of Abington, Phanholm, and Glentonan Craig, in Lanarkshire, for the faithful services rendered by him in the defeat of the Douglas at Arkinholme.)
11. Sir Walter Scott, Knight, of Buccleuch and Branxholm, 1549—1574. (Succeeded heir to Sir Walter 1554.)
12. Sir Walter Scott, of Buccleuch, Knight, 1565—1611. (Created Lord Scott of Buccleuch in 1606.)
13. Walter, First Earl of Buccleuch, 1587—1633.
14. Francis, Second Earl of Buccleuch, 1626—1651.
15. Lady Mary Scott, Countess of Buccleuch, 1647—1661.
16. Walter Scott, of Highchesters, Earl of Tarras, husband of Mary, 1644—1693.
17. Lady Anna Scott, Duchess of Buccleuch and Monmouth, 1651—1732. (This lady was created Duchess of Buccleuch in her own right, the Duke of Monmouth, her husband, being the first Duke.)
18. James, Earl of Dalkeith, K.T., 1674—1705. (Son of Anna, Duchess of Buccleuch, died 27 years previous to her demise.)
19. Francis, Second Duke of Buccleuch, K.T., 1695—1751. (Grandson of Lady Anna.)
20. Francis, Earl of Dalkeith, 1721—1750.
21. Henry (grandson of Francis, Second Duke), Third Duke of Buccleuch and Fifth Duke of Queensberry, K.G., 1746—1812. (Succeeding to the latter title in 1810. Francis, the Second Duke of Buccleuch, had married Lady Jane Douglas, second daughter of the Second Duke of Queensberry, and the direct line of Queensberry having failed, the title reverted to Lady Jane's grandson, Henry.)
22. Charles William Henry, Fourth Duke of Buccleuch and Sixth Duke of Queensberry, 1772—1819.
23. Walter Francis, Fifth Duke of Buccleuch and Seventh Duke of Queensberry, 1806—1884.
24. William Henry Walter, Sixth and present Duke of Buccleuch and Eighth Duke of Queensberry, 1884. (Born September 9, 1831, married, in 1859, Lady Louisa Hamilton, third daughter of the First Duke of Abercorn.)

It will have been noted that the third, fifth, and seventh chiefs of the house do not bear the title of "Sir," although their predecessors do. The reason of this I cannot tell, and Mr. William Fraser does not give them. It will also be noted that succession dates are given in the first instances, and birth dates in the latter.

Branksome was thrice burned. First by the Earl of Northumberland in 1532, when the lands were also devastated. Buccleuch had evidently been putting the Wardens of the English Border to their wits' end, for Lord Grey, in a letter to the Duke of Somerset, dated Alnwick, January 27, 1548, states that "he and the other Wardens think nothing is to be done at Branksome except the winning of the castle, and that is impracticable without cannon." Accordingly, Sir Ralph Eure and Brian Laboun stormed it severely in 1552, but did not demolish it. They, however, burnt the barmekyn, which was a strong enclosure near or attached to the castle, and they carried away an immense

booty, including six hundred oxen and as many sheep.

On the day of the assassination of the Regent Murray, in 1569, Buccleuch and Ker of Fairnhirst burst into England and devastated the northern frontiers. Reprisals for this invasion were made in the following year by the Earl of Sussex, when the advice of Lord Grey was effectively carried into execution, the walls of the castle being completely rent asunder by gunpowder. The incursion of this general was characterized by the most unmerciful acts, fifty castles and three hundred villages having been left in ruins by him. Lord Hounsdon, who accompanied the expedition, describes Branksome in a letter to Cecil, Lord Burleigh, as "a very strong place and well set, having very pleasant gardens and orchards about it."

After its total destruction, Sir Walter, the eleventh in descent from the historical founder of the house, began the erection of a new castle on the site of the old in the following year; but he did not live to see its completion, making his will at Hawick on April 11, 1574, "sick in body, but hail in spirit," and dying there a few days afterwards. His widow, however, Lady Margaret Douglas, continued the work, and finished it in 1576. Two stones, bearing the arms of Buccleuch and Douglas, are still on the north wall of the castle, recording the initiation and completion of the building by Sir Walter Scott and Lady Margaret Douglas, his spouse. The following is the inscription over the closed arched doorway in the wall referred to, which has been jealously protected, and can be easily read, the letters being in old English:

En . wold . is . nocht . nature . hes . wrought .  
Dat . sal . test . ay .  
Wharefore . serbe . God . keip . weil . ye . rod . thy .  
fame . sal . nocht . dekay .

Schir Walter Scot , of Margaret Douglas,  
Branksheim, knight.  
1571.

Around the stone bearing the arms of Buccleuch above this door, which was evidently the original entrance, are the words :

Sr Wl. Scot nmq<sup>l</sup> of Branksheim, Ang<sup>t</sup> Soe of Sir  
Sr William Scott of Kirkurd Ang<sup>t</sup> begane ye  
wark upon ye 24 of Marche, 1571, pier quha  
depairtit at God's pleisour ye 17 April, 1574, etc.

On a similar copartment to that of the Buccleuch stone are sculptured the arms of Douglas, with this inscription :

Dame Margaret Douglas, his spous, compleitit the  
forsaid work in October, 157[6].

No article on the house of Scott would be complete without some reference to the Buccleuch banner, of which the following is a slight sketch. The lands of Bellanden having been acquired by the Lord of Rankilburn from an abbot of Melrose, the manor of Bellanden became the rendezvous of the Scots of Buccleuch when they were preparing for battle or Border raids, the spot being considered central for the gathering of the clan from Ettrick, Kirkurd, and Murthockston. Such gatherings are described in the following graphic lines :

Whitslade, the Hawk, and Headshaw came,  
And warriors more than I may name ;  
From Yarrow-cleugh to Hindhaugh-swarie,  
From Woohouslie to Chester-glen,  
Trooped man and horse, and bow and spear,  
Their gathering word was Bellanden.

The Bellanden banner is still preserved amongst the trophies of the Buccleuch family. It bears the stars and crescents, with a stag trippant, surmounted by an earl's coronet, and the words "A Bellandaine" on a field azure. It is probably, however, only the facsimile of a more ancient one that had been carried in many a Border foray. In 1815 it became the subject of a poetical competition between Sir Walter Scott and James Hogg, the Ettrick Shepherd, when the former's poem, entitled "The Lifting of the Banner of the House of Buccleuch at a Great Football Match on Carterhaugh," carried off the palm. The following is the chorus of Sir Walter's song, in which it will be seen that he, as well as Satchells, places the founding of the house long anterior to the thirteenth century, "ages" being used in the sense of centuries :

Then up with the banner, let forest winds fan her,  
She has blazed over Ettrick eight ages and more ;  
In sport we'll attend her, in battle defend her  
With heart and with hand, like our fathers before.

As a note of historical interest, it may be mentioned that the old "hanging-tree"—an ash—standing close to the castle on the north side, on which many a Southern reiver gave up the ghost, and which was regarded with some awe by the peasantry of the locality, was

nearly destroyed on the morning of August 2, 1882, the trunk having snapped about 30 feet from the top. Owing to the fall of various limbs previously, the tree was somewhat lopsided, and it is thought that the weight of leaves may possibly have brought it down, as only a slight breeze was blowing at the time. About 40 or 50 feet of the trunk and a few branches now remain.

JAMES B. S. STORREY.



### The Excavations at Cranborne Chase.

**C**ENERAL PITT RIVERS has accomplished a monumental work. He has excavated scientifically a most important site, and he has recorded the results in a manner which cannot be too warmly praised. Moreover, the magnificent volume in which his results are published is "to be followed by others of the same kind." Certainly no other archaeologist has done so well and promised so much as the Inspector of Ancient Monuments, and his work has the effect of bringing English on a par with Continental research both in its thoroughness and its method. We venture to say this much of the magnificent volume before us, because it is due to our readers; to the distinguished author himself it is far from being what ought to be said, because we recognise the hand of a master from whom we are content to learn, and to such a master we should not presume to offer words even of praise.\*

\* We are tempted to make one more personal observation, because really the facts are curious and important. While one great landed proprietor, General Pitt Rivers, is spending a princely income in the furtherance of archaeological research, the training and salaried employment of skilled assistants, the building and arrangement of a museum (which we are glad to note is much appreciated by the rural working-class population), another great landed proprietor, Lord Grimthorpe, is spending a princely income in destroying one of England's grandest monuments, St. Albans Cathedral. Anyone visiting this almost unique church must feel bitter pangs of unavailing sorrow at the hideous ravages committed here in the name of restoration and art!

On the southern slopes of the Wiltshire downs large tracts had retained their original forest character, and had been untouched by the plough, and Cranborne Chase, with its somewhat barbarous rights and privileges, extended over the whole area of county between Salisbury on the east and Blandford on the west, Sanley and Tisbury on the north, and Fordingbridge and Ringwood on the south. Since 1830, when the Chase was disafforested, some of this territory has been utilized for agriculture, but much of the land round Rushmore still retains all the beauty of its original forest scenery.

Within this untouched area, archaic in its topographical aspect by an almost unbroken line of descent from the primitive forest which sheltered the first tribes who inhabited Britain, exist many tumuli and other vestiges of antiquity still uninjured, save by the roots of trees, which are often found to have done much damage to the fragile urns and skulls contained in them. Here General Pitt Rivers has investigated, and he has revealed a wonderful chapter in the history of the Romanized Britons. In the West of England, he says, where the Roman colonized less frequently, and in ancient villages and farmsteads upon the Wiltshire hills, remote from the great centres of Roman occupation, the evidence that we are dealing with a genuine Briton, when the associated remains are such as to show that he had lived during the Roman period, becomes fairly reliable. The importance of the investigation as evidence of the condition and physical peculiarities of the Romanized Britons is in an inverse proportion to the importance of the site in which the remains are found, and in the ancient villages which form the subject of this memoir there can be little doubt that we have to do with Britons of the latest period of the Roman dominion or that which immediately succeeded it, a race about whom less is known to anthropologists than of those which preceded and followed it.

The people who were buried in the pits and ditches of these Romano-British villages were a remarkably small race, the males of which do not exceed 5 feet 2<sup>6</sup> inches in height, and the females 4 feet 10<sup>9</sup> inches. Whether these are the survivors of the neolithic population which, after being

driven westward by successive races of Celts and others, continued to exist in the out-of-the-way parts of this region up to Roman times, for which hypothesis the crouched position of the interments and their markedly dolichocephalic and hyperdolichocephalic skulls appear to afford some justification ; or whether they are simply the remnants of a larger race of Britons deteriorated by slavery and reduced in stature by the drafting of their largest men into the Roman legions abroad, for which hypothesis the comparatively large size of the females may perhaps be taken as evidence, cannot at present be thoroughly decided. When other evidence from similarly situated districts is forthcoming, archaeology may perhaps be able to give a sufficiently decisive answer. In the meantime we point out how these Rushmore discoveries have supplied the keynote to some future researches.

The Romano-British village on Woodcuts Common is the first site of General Pitt Rivers' excavations. This place was first brought to notice by Mr. Austen, in the *Journal of the Archaeological Institute*, vol. xxiv., and the notice was reproduced in Warnes' *Ancient Dorset*. But these earlier excavations, though satisfactory as far as they went, failed to discover anything like the most important part of the ancient site. General Pitt Rivers has, on the contrary, brought to light ninety-five pits, boundaries of east, north-east, and south-east quarters to the camp, hypocausts and human remains, and relics of all sorts, which had probably been dropped by their owners on the surface and trampled into the soil, in addition to what was previously discovered. It will be seen at once that the difference between a casual and a thorough examination supplies just that amount of evidence which is sufficient to determine the main characteristics of the early settlement. And it may be conjectured that if other famous sites, Stonehenge, for example, with its suspicious story of a Roman coin being found *underneath* one of the stones, were as scientifically examined, for their negative as well as for their positive evidence, much futile controversy might be avoided.

It is curious that the position of the remains can enable the explorer even now to detect that the *west end* of the village turned

out to be the "fashionable" end, for it was found that all the superior class of relics were found in the north-west quarter and its surrounding ditches. But what of all this fashionable life when the final moment came ? It was swept away from the pages of history until archaeology has restored some part of the tale, whereby we learn that the curious grouping of the skeletons in the main ditch, and the certain mark of a deep sword-cut in the head of a child-skeleton, leads to the conclusion that a massacre of the people took place after the Romans had occupied the village.

The massacre left for us of this age some of the signs which indicate the old life which had been going on at this spot, and to these we must turn our attention. Among the brooches and bronze and silver gilt fibulae found at this village are included some with studs of blue and yellow enamel or glass ; a bronze gilt brooch with spiral spring pin, representing a shield with its boss, and ornamented with a line of incised crosses in a groove round the circumference ; a bronze fibula without pin, beautifully ornamented on the upper part of the bow with two rows of zig-zag pattern, flanked by two rows of raised bands ; a bronze fibula with hinge pin, ornamented with five grooves on the bow, the centre one of which is finely chased with cross hatching : it is beautifully patinated, and has a trace of gilding at one point ; a bronze fibula of peculiar construction, the bow of which is rounded and ornamented with a band in the centre—the back part of the bow is enlarged in a cup-shaped form to cover the upper part of the spiral spring, of which the pin forms a continuous portion, and the form appears to serve as a connecting link between the simple safety-pin and the hinge-pin fibula ; a bronze tinned fibula of remarkable form, the back of which is formed into a cylindrical tube which contains the spiral spring, and has a hole at the bottom for the exit of the pin, which is continuous with the spiral ; a mosaic brooch, ornamented on its upper surface with two concentric bands of the finest mosaic work, the outer band consisting of squares of red, blue and white chequer, alternating with squares of white mosaic, having a star of blue mosaic in the centre of each, the inner band being of squares of red, white and blue

chequer, with intervening spaces of turquoise-blue mosaic, and the top of the central knob or boss being ornamented with a circular disc of dark-blue enamel—the central broad ring immediately beneath the boss is apparently of black or dark-blue enamel; portion of a coloured glass ring, with two yellow spiral bands; several objects of the toilet, including bronze ear-picks, tweezers, etc.; a bronze object in the form of a double fish-hook, similar to some found in the Swiss Lake dwellings; iron knives, padlocks, lock plates, keys, iron edge of a wooden spade, horses' and oxen's shoes, axes, spuds, pothooks, centrebits, styli, sickles, ox-goad, remains of bucket, nails. Pottery of almost all sorts and shapes was found, some of it rough and quite plain, other pieces ornamented, among which may be mentioned a magnificent Samian bowl,  $7\frac{1}{4}$  inches in diameter, and  $4\frac{1}{2}$  inches in height, the ornamentation consisting of a horizontal band of festoon and tassel pattern, beneath which are figures in relief, probably representing Hercules and Mercury, on either side of which are vertical bead lines representing the shafts of pillars with the capitals, and between the capitals a festoon is suspended, above which is a boar and a small figure beneath it and between its legs, representing a warrior in armour, with a shield and a sword, in an attitude of combat. Spindle whorls and other implements of deer-horn, pot-handles and lathe cores of Kimmeridge shale, stone querns and mortars, fragments of painted plaster of interior of houses, fragments of daub and wattle work, perhaps indicating the buildings of the rich and poorer quarters, are other objects which are of importance in determining the historical importance of this excavation. A great number of Roman coins and British imitations must also be specially mentioned.

It is impossible to do more than thus enumerate some of the more remarkable objects which have been brought to light, but in the volume itself they are placed most advantageously for the student. In the first place there is a "relic table," a very important feature of all General Pitt Rivers' diggings. By these tables one is able to gauge by comparison the importance of each group of finds. They are not only duly recorded in individual detail, but with reference to their associated

objects. In addition to this, the student is further helped by plans and sections showing the locality, direction, and extent of each excavation, and by drawings of the more important objects and interments. In every way the requirements of the archaeological science seem to have been studiously supplied.

It is, perhaps, impossible to do more than roughly conclude what a lesson this settlement teaches about that period of darkness between the decline of the Roman power and the incoming of the Saxons. Romanized Britons undoubtedly lived here for a time in some sort of security, but there is nothing to tell of power held by them. It is a refugee settlement hid in the woods, not a dominating force holding its own against the invaders, and ultimately influencing these very invaders in their mode of life and settlement. How very instructive such a record as this is may perhaps be some day possible to relate at length, when the example of General Pitt Rivers shall have been followed over a more extensive area. In the meantime we must acknowledge the beginning of a new chapter in British history, produced by a scientific method of archaeological research—a method which takes note of the smallest detail of the place of finding; the association and distribution of objects; the detailed description, measurement and composition of each find.



### The Drake Family.



HE present paper is devoted to a correction of an historical error in respect of the Drake family, and to a description of the fortunes of two sisters during the Civil War. The distinguished ladies referred to were the daughters of Sir John Butler, a baronet of James I.'s time, subsequently created Baron Butler of Bramfield. The marriage of Jane, the first to be noticed, introduces us at once into the domestic history of Sir James Ley, of Teffont Ewyas, in Wilts, the first Earl of Marlborough, "that good Earl," as John Milton styles him, "once President of England's Council and her Treasury." The

mother of the Earl's children was Mary, daughter of John Petty, Esq., of Stoke-Talmage, in the county of Oxford; but he married twice after her decease, his third wife being the aforesaid Lady Jane Butler. After his own death, in 1628, his widow became the wife of William Ashburnham, M.P. for Ludgershal, in Wilts, an ardent Royalist; and was, as a matter of course, involved in the ruinous sequestrations which overtook his party in 1646, and subsequently. We gather from Milton's sonnet aforesaid that the Earl of Marlborough had died of a broken heart at the blow which fell on the prospects of English liberty by the dissolution of Charles's third Parliament; and the poet's intimacy with Lady Margaret Ley, the Earl's daughter, may be accepted, we presume, as furnishing him with ample authority for the statement. This fact, then, being admitted, we may further premise that the political sentiments of the Countess's second husband were of a totally opposite complexion to those of her first husband. This we may do without casting any reflection on her judgment; for actual warfare had not yet marshalled the combatants under their respective banners; still she had to bear the consequences. When the war broke out, it is conjectured she quitted her Wiltshire residence at Tidworth, and sought the protection of the royal forces in Exeter and other strongholds in the west; but when the west was subjugated, and her husband fled the realm, she suffered the personal indignity of arrest, and was even placed under confinement in London, as bail for her husband's appearance. We thus pass at once to the spring of 1647, when the first war having come to a close, the Sequestrators sitting in Goldsmith's Hall were adjusting the compositions of the vanquished Royalists. Her first application to that body is thus recorded :

"Jane, Countess Dowager of Marlborough, petitioned at Goldsmith's Hall, March 20, 1647, stating that she had long expected the return of her husband, William Ashburnham, for whose sake her estate was sequestered, that he might prosecute a composition; but his infirmities of health restraining him, her own necessities have enforced her to make her addresses unto the Hon. Committee, acknowledging that her husband had been

actually engaged in this unhappy war against the Parliament. She is seized of a freehold for life in the manor of South Tidworth, annual value £200; lands in North Tidworth, £14 6s. 8d.; a coppice in Chute Forest, in Wilts, £6 13s. 4d.; messuages and lands called Sandyhaven, in Pembroke-shire, now in the occupation of Miles Button, worth £300 a year; but the chief house there and the mill are burnt down, and the lands lie waste. Her goods at Tidworth House have all been taken away, to the value of £20,000. She owes to divers persons £2,000."

The next document is from the *Lords' Journals*, ix. 590 :

"The Right Hon. Jane, Countess Dowager of Marlborough, desiring to be admitted to compound for her jointure by her former husband, according to the articles of Exeter, and having a pass from Sir Thomas Fairfax, the Commissioners at Goldsmith's Hall, proceeding to cast up her fine, did rate the same at one year's value, as for life, £521; and order the same to be reported to both Houses before she be required to pay it."—*(Abridged.)*

In this condition of anxious expectancy we must leave her ladyship for the present, and revert to the story of her sister Ellen. This lady had married Sir John Drake, of Ashe, in Devon, who died in 1636, about five years before the war broke out, leaving a numerous family, one of whom, Elizabeth, married Sir Whinston Churchill, of Standish, in Gloucestershire, and thus became mother of the renowned John, Duke of Marlborough. By some of his biographers, the Duke is said to have been born at Ashe; though by this we are not to understand the paternal mansion of Ashe, for at the time of his birth, namely, in 1650, that fabric, as we shall see hereafter, was lying in ruins.

The Drakes (like nearly all the families of naval celebrity) went in roundly for the Parliament, and grievously they suffered in consequence, so long as the royal cause was dominant in the western counties. The crushing policy put in action against the various branches of the house of Drake to which the King lent himself may be partly gathered from *Clarendon's History*. The *Commons' Journals* and the *Composition*

*Papers* reveal the rest. In the summer of 1645 the King placed under temporary confiscation the entire estate of Sir Francis Drake, of Worrington, handing it over to Sir Richard Granville, the Sheriff of Devon, who thereby acquired Buckland Monachorum, near Plymouth, besides the family seat at Worrington, near Launceston, which he made his own residence. This Sir Francis Drake, M.P. for Bernalston, was the nephew and representative of the renowned admiral bearing the same name. His wife, Joan, who was a daughter of Sir William Strode, appears to have had a separate estate of her own. This also was wrecked by the Royalists, the language of the *Commons' Journals* when, on October 29, 1644, the House voted her a gift of £100 for her present necessities, describing her as having been "despoiled of her whole estate for her good affections to the Parliament." About the same time Lord Pawlet, of Somerset, signalized his zeal in the King's behalf by visiting his neighbours, the Drakes of Ashe, who were of the same way of thinking as their kinsfolk at Worrington. Having gotten possession of the person of John Drake, the youthful heir of the house, and sent him off to Exeter as a prisoner of war, Lord Pawlet set fire to the mansion of Ashe, and thus drove the widowed Lady Ellen Drake and her family out of the county. She fled to London as her only resource, being (to quote again the language of the *Commons' Journals*) "totally ruined and undone." On her case being laid before the House, there was assigned to her for her present occupation the furnished house of Sir Thomas Reynolds, in the Strand, a hundred pounds being at the same time presented to her from the fund at Haberdashers' Hall, and £5 a week provisionally ordered for her support from the Middlesex and Westminster sequestrations; while the Camdsden House Committee made a further grant for additional household furniture. It is satisfactory to be able to add that when the hour of retributive justice arrived, and Lord Pawlet's own estate fell beneath the power of the sequestrators, the sum of fifteen hundred pounds, arising out of his rents, was ordered to be paid over to Lady Ellen Drake as satisfaction for her losses. See the *Commons' Journals*, March 22, 1647-8.

It is not to be supposed that the above grants cancelled, by a long way, Lady Ellen's losses, though likely enough it was all she got in a pecuniary shape; for it was impossible for the Parliament to ordain compensation in full to all their suffering friends; and if any solatium was awarded to her son in consideration of his wrongful captivity, we may conclude that it came to him in the form of remunerative service.

His capture and detention at Exeter as prisoner of war had, of course, been a sore aggravation of the calamity which overtook the family when they had to quit the smoking ruins of the ancestral home and fly to London; and an incident connected with that affair must here be recorded, which will have its value in the issue to be presently reached. It will be remembered that Lady Ellen's sister, the Countess of Marlborough, was resident in the garrison of Exeter till its surrender to Fairfax, and that consequently she must have been there when young Drake was brought in prisoner. It was but natural that she should be implored to use her influence with the Royalist commanders to effect his liberation; and with this view, therefore, she made application to Prince Maurice, then in secondary command, but met with a direct refusal on the following singular ground: The Parliament's forces were then on their triumphant march of the autumn of 1645, and grave fears began to be entertained by the Royalists that the control of the western counties would soon change hands. "Now," says Maurice to the Lady Marlborough, "if I were to release your nephew, one of the consequences will be that my friend Lord Pawlet's house in Somersetshire will most certainly be burnt down; for Drake has openly declared that as soon as he regains his liberty he will retaliate on that lord by procuring that the same form of ruin shall befall his estate as he has himself inflicted on the house at Ashe."

This circumstance comes out in the papers recording the examination of Lady Marlborough before the London sequestrators; but there is no evidence, that we are aware of, to show that the young man put his threat of vengeance into execution. The fact is, that Fairfax's arrival on the scene of action, while it released Mr. Drake from

captivity, put a stop at the same time to all irregular action of that nature. For though house-burning, and town-burning too, had been a favourite pastime with the Royalists throughout the war, such methods of treating England as a foreign and a conquered country were sternly repressed by the Parliament. Nevertheless, such has been the long-cherished creed among heraldic writers in favour of royalism, that whenever a family tradition exists of losses incurred during the civil war, the outrage is, as a matter of course, placed to the credit of Cromwellians, and the tradition is thus actually made to do duty for the wrong party. Take for example the narrative of the affair now under consideration, namely, the destruction of the mansion at Ashe, as given in Burke's *Extinct and Dormant Baronetage*. There we are told that Sir John Drake, the second baronet, in the time of Charles II., "rebuilt the mansion house at Ashe, which had been burnt and demolished by the rebels in the civil wars."

It is quite time that this matter of house-burning should be adjusted on a credible historical basis. True it is that many such instances occurred; but they were, almost without exception, the work of the Royalists, and were frequently perpetrated quite independently of the accidents or exigencies of war. This is not a statement loosely made, but is the result of a pretty close and prolonged investigation of the recorded facts. Prince Rupert, a ruthless foreigner, and one who acquired the sobriquet of Prince Robber, first set the example by burning Cirencester and Marlborough, and devastating Fawley Court, belonging to Bulstrode Whitelock. Then followed the destruction of Bridgnorth, unhousing 300 families, and consuming £90,000 worth of property. Wooburn, in Bedfordshire, was treated in like manner in 1645; and in the year following, the combined towns of Great Faringdon and Westbrook, in Berkshire, were burnt, to the value of £56,976, as appraised by judges of assize at Reading. These afflictions, together with the sack of Leicester, the Parliament endeavoured from time to time to mitigate by the action of a "Committee of Burnings," and by ordaining public contributions for the sufferers, to be made either throughout

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the realm or in a group of counties; but what Royalist historian, we would ask, has ever condescended to record the facts? As the above statements constitute a very serious charge against the King's party, the following unimpeachable authorities shall here be added. In respect of Leicester, see the *Lords' Journals*, vii. 665; the Bridgnorth affair, *Ibid.* ix. 657; Great Faringdon, *Ibid.* x. 485; consult also the contemporary *Commons' Journals*.

A word must be said, in conclusion, respecting the two families with whom we began. The Ashburnhams, as we know, basked in the sunshine of the Restoration; nor did the Drakes, on the other hand, fail to share in those favours which the restored monarch was ready to extend to the more wealthy of his ancient foes. John Drake not only found himself able to re-edify the family mansion at Ashe, he was even pricked as one of the Knights of the Royal Oak for the county of Devon—a projected order of knighthood, the scheme of which was eventually abandoned, probably as too flagrant an attempt to whitewash the sin of rebellion; for the list bristles with the names of Parliamentarians, including, for example, in this same county of Devon, the Northcote family, the King's most prominent opponents there at the commencement of hostilities.

J. WAYLEN.



### The Marino Faliero of History.

 O the world at large the history of the Venetian Republic is far from familiar; it remains, indeed, a page still unwritten, an untiled field for the happy student yet to come—as is the case with so many histories, perhaps, for some fortunate American—to cultivate. It is from this unfamiliarity with the history of Venice and the working of its Government that has grown up the generally-accepted legend, for such it may be said to be, of Marino Faliero. In popular tradition, in the current, what may be termed the encyclopædia version of the Faliero conspiracy, we are most

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circumstantially told how the young patrician, Michele Steno, having at a ducal reception insulted one of the Dogaressa's suite, received a reprimand so severe as to suggest to him the unchivalrous revenge of attaching to the Doge's chair a note, proclaiming to the world the dishonour of the young and beautiful duchess.

*Marino Falier della bella mugier,  
Altri la gode e tu la mantien,*

ran the terrible accusation. Powerless to obtain redress against his insulter, the Doge is represented as seizing on the opportunity to avenge himself and, at the same time, the long-suffering people, by entering into a conspiracy with the equally - aggrieved Israel Bertuccio, captain of the Bucentaur, but at the last moment betrayed by one of the many accomplices—among them, by the way, it may be mentioned tradition has implicated, it is now proved without the smallest foundation, the architect of the Ducal Palace—the Doge meeting his death, in accordance with Byron's highly-wrought conception, at the head of the Giant's Staircase, between Sansovino's well-known statues, which, as a trifling discrepancy, it may be remarked, were not erected till hard on two centuries after the Doge's execution. Revenge for insulted honour, and that of a young and beautiful wife, noble aspirations for popular freedom, tragic and glorified ending, such is the picture which the historians have helped to build up, and which the romancists, the poets, and local tradition have popularized in true accordance with the conception (evolved from the same emotional source) of a Venice, the home of voluptuous pleasure, of spies, and bravi, and denunciations and secret murders—an operatic Venice suggested to the fertile imaginations of Byron and Fenimore Cooper far more by the weirdly-romantic aspect of the city, with its crumbling palaces and slumbering canals, than by the facts of history.

Goethe has warned us of the trust we should place in the historical personages introduced by the poets into their creations. From such sources it is, perhaps, unreasonable to expect that accuracy which modern research demands.

Still, when so representative an English poet as Mr. Swinburne determines to drama-

tise once more the story of Marino Faliero, there were many reasons why he should not have again evoked the legendary figure of the Marino Faliero of Byron. For it is solely Byron's poetic creation, the conception of the aged Venetian Doge who met his fate struggling for the people's liberties; it is Byron's ideal patriot, so different from the reality of history, who forms the hero of Mr. Swinburne's tragedy of *Marino Faliero*.

Within a generation or so the students of Venetian history have succeeded in throwing much light on their past, and incidentally on an event singularly misrepresented by those historians from whom Byron drew his information; it is, therefore, sincerely to be regretted that Mr. Swinburne should have followed the older and less correct version of the Faliero conspiracy, the more so as the real Marino Faliero, the ambitious traitor executed for his unsuccessful treason to the Republic, should offer to the poet a no less inspiring study than the purely fictitious figure of a mediaeval Brutus conspiring against his own order to free the people from the tyranny of those in power. Mr. Swinburne's Marino, in this direction, goes even further than Byron's hero :

Here shall be  
Freedom or never in this time-weary world,  
Justice, nor ever shall the sunrise know  
A sight to match the morning, nor the sea  
Hear from the sound of living souls on earth,  
Free as her foam, and righteous as her tides,  
Just, equal, artless, perfect . . .

Compare this with Byron's :

Could I free Venice and avenge my wrongs,  
I had lived too long, and willingly would sleep  
Next moment with my sires ;

and later :

Nor will I further slave  
To the o'ergrown aristocratic hydra,  
The poison heads of whose envenom'd body  
Have breath'd a pestilence upon us all.

What, however, are the true facts of the Marino Faliero legend, as shown by modern research? In the first place we have ample evidence that the conspiracy was dictated, if not precisely by the *personal* ambition of the aged Doge, who was an octogenarian at the time of his death, by the ambition of assuring to his family the succession of the ducal power—a dream, it may be observed, for which many other patricians suffered in the course

of the fourteenth century. Second item, the tradition of Marino's young and beautiful wife, which finds itself destroyed by the proofs that the worthy lady must have been past forty when the cruel insult on her fidelity is stated to have formed the prime motive for the Doge's conspiracy. Perhaps, however, the most conclusive evidence respecting the question of the age of the slandered Dogarella is that furnished within only a short time by the discovery and transcription, by Signor Cecchetti, of the marriage contract of Marino and Aluica Gradenigo, drawn out in 1335.\* Aluica Gradenigo, Signor Cecchetti further points out, is, with her sister Caterina, named in the will of her father—the Doge Pietro Gradenigo—dated as far back as 1317. The originals of both these documents are preserved in the Venetian archives of the Frari.

With regard to the conception of Marino Faliero as a popular hero, it may be said to rest on an entire misunderstanding of the nature and spirit of the government of the Venetian Republic. From an early period in the hands of the patricians, it was the constant endeavour of the ruling powers to check the rise of any autocratic ambition among the members of their own order. Shrewd to detect the weaknesses of unchanged constitutions, the patrician governors of the Republic, to the last year of their rudely interrupted existence, watched jealously their common interests, and with them no less those of the people, and by judicious alterations fitted their practical form of government to the change of times. Marino, by his action—as others of his order before him, Querini and Tiepolo among the number—had threatened the simple working of the well-planned machine, and, condemned as a traitor, Marino died the traitor's death. It was no genuine sympathy for the wrongs of an oppressed people which led on the aged Doge to his action, still less the mere desire to avenge a personal affront. If the Venetian populace, by the shrewd tactics of their rulers, were allowed but the semblance of a right to the expression of their views, their interests were none the less wisely studied by those in power,

\* *In nomine, etc. anno ab incarnatione, etc., millesimo trecentesimo trigesimo quinto, etc.*, runs the original, transcribed at length by Signor Cecchetti. See the issue of the *Archivio Veneto* for June, 1885.

and at no period can it be said that the Venetians were oppressed. During those turbulent Middle Ages which saw the rise in Italy of so many democracies, Venice suffered none of the excesses to which on the mainland the democratic form of government soon fell a prey. From the failures of their neighbours, the Venetians, in their sea-girt isolation, gathered the political wisdom which gave them the fame and prosperity they enjoyed during centuries. Swift and sure, therefore, was the justice they meted out to the personal ambition they saw attended with such fatal results in the many republics of the peninsula. From an early period, liberty was enjoyed in Venice, tempered by a love of order and justice, a city administered by a republican form of government, whose members were patricians trained from their youth in the family traditions of statecraft, a system which we see in our country has produced such excellent results.

Unstudied from a modern point of view as was the history of Venice at the beginning of the century, Byron's romantic picture of Marino finds its *raison d'être* in his rejection of what he terms the "false and flippant" version of the story generally accepted, and which he wrote from Venice to Murray, to transcribe for him from Moore's "View of Italy," as "not being able to find so good an account of that business here." Byron, of course, did not fail to consult the then existing authorities; Sanudo, Laugier, Sismondi, Daru, Sandi, Navagero, and others, all of whom give us an important factor in the plot, the jealousy of Marino; on this feature, however, Byron, from a dramatic point of view, deemed it wise not to lay stress. The element of jealousy, in fact, we now know to have been the pure invention of tradition; we have seen proved indisputably that the duchess at the period of her lord's execution must have been a matron, whom scarcely any license could term "young and beautiful," still less open to the breath of scandal.\*

That there is a singular absence of documentary evidence respecting the Marino plot

\* By the recent research of Signor Cecchetti, we learn that the unfortunate widow of Marino eventually lost her mind; of three wills which the duchess had made, two being invalidated by the relatives on this score. The text of the valid testament, dated 1380, (the original of which is still in existence), is given at length in the *Archivio Veneto* for 1871.

is a fact which has exercised not a little the curiosity of the modern historians. The Venetian Republic, from an early period, registered with the greatest care the minutes of its proceedings. Now, in the official acts of the Council of Ten, which have been preserved almost intact, there is absolutely nothing which directly refers either to the plot or to the condemnation of Marino. Signior Fulior\* has pointed out that of the reports of the Council of Ten, volume 5 is wanting; but though this is the case, there is, curious to say, no interruption in the sequence, as volume 4 contains the reports between 1348 and 1363, and volume 6 continues from 1363 to 1374. It is suggested that the relation of the plot—which it will be remembered took place in 1355—and the evidence it elicited, sufficed to fill a complete volume, which it can be understood may easily have been lost or abstracted. This view is supported by the fact that in volume 4, which contains the events of the year 1355, no reference is to be met with relating to the affair. Romanin, in his *Documentary History of Venice*, has not hesitated to attribute this absence of any report of the Marino plot to pride on the part of the Government in admitting the culpability of their chief, hence the words *non scribatur* which are inserted. Signior Fulior, who, in his turn, has thoroughly examined the documents, is of opinion that these words, *non scribatur*, serve merely as a reference to a separate volume—presumably the missing fifth volume—and mean that no details will be given of an event of which a further account will be found elsewhere; and in support of this view he states that the formula is to be found in other portions of the register. Though a number of the reports of the tribunal of the *Quarantia Criminale* are now lost, in the fifteenth century they are known to have been intact, and at that time were examined by the Venetian chronicler, Marin Sanudo, who has left us in the form of a small volume, now preserved in the Frari archives, a species of précis of the lengthy and secret reports to which he, as a Government official, had access. From this volume we gather that, in November, 1354, several persons were imprisoned, accused of having placed various insulting

notices in the Doge's private room, the *sala caminorum*\* (a variation of the anonymous letter plague much in vogue in Venetian history). Foremost among the culprits arrested we meet with one Michelotti Steno, a young patrician, found guilty of having attached to the Duke's chair *multa enorma verba loquentia in vituperum domini ducis et ejus nepotis*, runs the charge. Here we have evidence, as we see by the Latin text, that the insult was not against the Doge's wife, of whom there is no mention, but against his nephew, or, as the only other possible interpretation of the word *nepotis*, his niece. It is probable, therefore, that here we come upon the actual facts on which the whole legend has been founded. As a further piece of evidence, it has been pointed out by modern critics that the too-famous lines, "*Marin Falier della bella mugier*," etc., are not in the Venetian dialect of the fourteenth century, while, an evident error, the local tradition states the Doge's wife to have been a Contarini. We have seen by documentary evidence that Marino, though his first wife was a Contarini, at a later period, but twenty years before his death, married Aluica Gradenigo.

The historical facts all point to the conspiracy of Marino as clearly having causes lying far deeper than mere personal resentment. The Venice of the fourteenth century shows us, indeed, more than one similar, but less-known, plot, in which the selfish ambition of certain patricians sought its satisfaction in the delusive promise to restore to the people their lost rights—conspiracies in which only the stern severity of the Venetian form of government saved the State from the tyranny of dictatorship.

Apart from this ill-advised and tardy ambition, which was to prove so fatal, in all other respects the Marino Faliero pictured to us as the unsuccessful hero, to whom, on the other hand, history has left no single virtue, we know to have been a worthy citizen, a faithful servant of the State, a warrior and ambassador, and, not least interesting detail, which only recent evidence has proved, a dilettante, with all the modern collector's taste for objects of art. There still exists the

\* Chimneys and chimneypieces, it may be remarked, were a luxury peculiar in the Middle Ages to Venice.

\* See *Archivio Veneto* for 1874, p. 100.

inventory of Marino's possessions, gathered together in the mediæval home of the Falieros, at the foot of the busy Ponte Santi Apostoli, but a few steps from the Rialto.\* Five hundred years after it was penned, the stained and dingy parchment, with its formal legal enumeration of the "items" of Marino's surroundings — foremost among them the relics brought home from the East by his friend the traveller, Marco Polo — reveals to us, amidst the gatherings of an existence more than usually refined for a period as stirring as the fourteenth century, the picture of a Marino Faliero somewhat different to that of the legendary figure which stands out in our younger memories in all the lurid light cast by the poet's genius round the last ill-advised hours of a long and active life.

T. CAREW MARTIN.



## Some Notes on a Parochial Guild.

**F**IN a deed dated 1799, mention is made of a certain tenement under the name of Jesus Hall. This house, which is now used as a beershop, stands on the south side of the road opposite the principal gate of the parish church of the Blessed Mary, of Pritwell, in the county of Essex, and is known to occupy the site of the Guild-house of the Confraternity of Jesus formerly existing in that parish. Although it has been stated by Essex historians from the time of Dr. Salmon, that certain lands were put in feoffment in the reign of the fourth Edward, for the purpose of establishing this Guild, the date of the royal license for its foundation had not been given till the present writer found the warrant in the Public Record Office, dated the 17th of Edward IV., i.e., A.D. 1478. It is certain, however, that the Guild was formed some ten years or more

\* On the façade of the house can still be seen the armorial bearings of the Falier family. With regard to the inventory of Marino's collection, the transcription of the original document, dated 1350, will be found in the *Bulletino di arti e curiosità Veneziane*, 1880.

before this period; but being, no doubt, at first dependent upon the voluntary contributions of its members, the royal license was not required, nor until its members or benefactors had endowed it with land, which, by the statutes of mortmain, could not be held without the King's consent; nor was that ever given until after the issue of an *ad quod damnum* writ, upon which a jury was summoned to inquire whether the donation would be injurious to the rights of the Crown; and if, after due investigation, they returned, "Non est ad damnum Domini Regis et si Rex concessit," etc., etc., the royal license was usually granted, and in the present instance assumed the following form:

FROM PATENT ROLL, 17 EDWARD IV.,  
P. I, M. 16.

"The King to all to whom, etc., Greeting. Know ye that we have lately understood that certain of our faithful lieges of the parish of Pritwell, in the county of Essex, being led and excited by a spirit of devotion to the love of the name of Jesus, have devotedly commenced a certain Fraternity or Guild among themselves, both of themselves and of others desiring to be of that Fraternity or Guild, and with the aid above all of God and our Lord Jesus Christ, and our licence in this behalf having been requested, obtained and had, have proposed to continue the same Fraternity; [and] on behalf of our same lieges it has been most humbly supplicated to us that for the due foundation and establishment of the same Fraternity or Guild, we would deign to grant our licence in this behalf. We, assenting to the same application, of our special grace, and especially that we may subsequently become participants in so pious a work, have granted and given as much as in us is, to our beloved Thomas Montegomery, knight, and to John Lucas, clerk, Thomas Bayen, Robert Plomer, Thomas Cok of Pritwell, Thomas Eston, John Hacche, Robert Swete, John Broke, John Frye, Robert Thomson, Richard Kyrkeby, William Shethe, Thomas Wedde, Thomas Castelyn, Stephen Spottyll, Henry Spotell, Richard Tyleworth, and John Sterlyng, that they, or any of them who shall survive, shall be able to make, found, erect, ordain and establish, to the honour, glory, and exaltation of the most

sweet name of Jesus, to whom is duly bowed every knee of celestial, terrestrial and infernal [beings,] a certain perpetual Fraternity or Guild of one Master and two Wardens, persons ecclesiastical or secular, and other persons of either sex whomsoever, desiring to be of that Fraternity or Guild, at present admitted or henceforth forever to be admitted Brethren and Sisters of the same Fraternity or Guild, in the Parish Church of the Blessed Mary of Pritwell in the County of Essex, to endure for all future times ; and that the same Master and Wardens and Brethren and Sisters, shall be able to augment the same Fraternity or Guild, as often as and whenever it shall hereafter seem to them necessary and opportune ; and every year on the feast of Corpus Christi or within the octaves of the same, they shall be able to elect and make from themselves one Master and two Wardens to support the burdens of the affairs touching or concerning the said Fraternity or Guild, and to rule and govern the same."

Then follow the usual clauses as to incorporation and a common seal, and their ability to acquire lands, etc. "And that the same Master and Wardens and their successors for ever shall be able to plead and be impleaded by the name of the Master and Wardens of the Fraternity or Guild of Jesus of Pritwell in the County of Essex," etc.

Power given to make statutes and ordinances, and "to use cloth of one suit of vesture, or the badge (signo) of one suit." And to hold a meeting (conv = conventiculum) to eat and drink in a fitting place in the town of Pritwell every year.

License granted to acquire possession (not held of the King in chief) "to the yearly value of ten marks, for the exhibition and support of one Chaplain to perform Divine service daily in the Church of Pritwell at the altar of Saint Mary there, for the good estate of the King and his consort, Queen Elizabeth, while they live, and for their souls after their deaths, and for the souls of all the faithful departed ; and for the support of other charges according to the said Master, Wardens, Brethren and Sisters.—Dated at Westminster, 7th May.

"By writ of Privy Seal and of the date, etc., and for Twenty-one pounds paid in to the Hanaper."

Sir Thomas Montgomery, of Faulkbourne

Hall, here mentioned, does not appear to have had any connection, by property or otherwise, with Prittlewell ; but he was one of the most eminent men of his time, and bred from his infancy in the Court of King Henry VI., by whom he was greatly advanced, and "having," says Morant, "the art of adapting himself to all changes, he became one of the greatest favourites and of the cabinet of King Edward IV.", hence probably the insertion of his name. John Lucas was Vicar of Prittlewell. He died in the historical year 1478, four months before the date of this document, in which his name is included. Weever has preserved his monumental inscription, "Hic jacet Magister Johannes Lucas Theologie Baccalaureus, quondam Vicarius istius Ecclesie Parochialis, qui ob. 16 Jan. 1477, cuius anime," etc. Agnes, widow of John Frye, of Puttenhith (Putney, in Surrey), by will proved May 12, 1502, made the following bequests : "Also I bequeath to the brotherhood of Ihu, in the same town (Prickewell), my second brasse pot . . . also I bequeath to the gild of Ihu, in the said town of Prickewell, half a dosz' peut' vessels." Some of the other names mentioned survive in the neighbourhood to this day. The Guild at Prittlewell was one which comes under the denomination of religious or social Guilds, which were of very ancient origin, and exceedingly numerous in England and throughout the Catholic countries of Europe. It is not in the least probable that its statutes exist. What the objects of such associations were may be gathered from the learned work on English Guilds by the late Toulmin Smith, Esq. They may, however, be stated by the citation of one paragraph from the elaborate essay by Dr. Lujo Brentano, in which they are briefly summarized : "But as Hincmar has pointed out, the 'obsequium religionis' included not only devotions and orisons, but also every exercise of Christian charity, and therefore, above all things, mutual assistance of the Guild-brothers in every exigency, especially in old age, in sickness, in cases of impoverishment, and of wrongful imprisonment, in losses by fire, water, or shipwreck, and by loans, provision of work, and, lastly, the burial of the dead. It included, further, the assistance of the poor and sick, and the visitation and comfort of prisoners not belonging to the Guild. And as, in the

Middle Ages, instruction and education were entirely supplied by the Church, and were considered a religious duty, we find among the objects of religious Guilds also the aid of poor scholars, the maintenance of schools, and the payment of schoolmasters."

This general statement is amply borne out by a perusal of the statutes and ordinances of the Guilds as collected by Mr. Smith; but such benevolence weighed as nothing against the cruelty and rapacity of King Edward VI., his statesmen, courtiers, and the prelates of his time. Under the miserable pretext of the application of the endowments to superstitious uses, an Act of Parliament was easily procured for the confiscation of all the property of these religious and charitable institutions to the King's use, or rather his exigencies. All these literally provident societies in the kingdom were broken up, populous parishes were deprived of an endowed assistant clergy, and a very large number of parochial schools permanently extinguished. Only in England did such wholesale confiscation for private personal uses take place, because, although the Guilds were equally abolished in all the countries in which the Reformation gained ground, we see in Northern Germany and Denmark the property and income delivered everywhere, according to the intention of the founders, to the common treasury for the poor, to poor-houses, hospitals, and schools, instead of to the private purse of a king and his rapacious courtiers. Of course the Fraternity of Jesus in Prittlewell was doomed with the rest, and in the certificates of the Commissioners appointed for the survey of "Colleges, Chantryes, Gilds, etc.", dissolved by Act of Parliament, 1 Edward VI., we find—

#### "PRITWELL.

"Lands and tenements. Put in feoffment by two Wardens, one Master and one Priest, and certaine Bretherne and Sisterne there, to divers persons, to find a Priest called Jesus Priest there for ever, by licence of King Edward IV., and one Sir William Rowbothum, clerk, of the age of 52 years, of honest conversation, teacheth a school there, having none other living, is now Incumbent thereof.

"The said town is a populous Town, having in it 300 houseling people.

"The said Priest singeth within the church of Pritilwell."

The value of the plate jewels and other implements is thus set out:

One chalice of silver poysant, 10 oz.  
Four scochins of silver poysant, 2 oz.  
Item 24 spoons of silver poysant, 20 $\frac{1}{2}$  oz.  
One seal of silver poysant, 2 oz.  
Item 2 masers of silver poysant, without the wood, 12 oz.  
Divers other implements prised together at £4 5s 2d..

From "Certificates of Chantries," Essex, Roll 30, No. 1, we extract—"Declaration of all and singular lands, tenements, and other possessions of the Lord the King, appertaining or belonging to the late dissolved Colleges, Chantries, free Chapels, Fraternities, Gilds, and Stipendiaries, lying and being in the county aforesaid.

"The Guild or Fraternity in Prittewell. The rent of one Tenement there and 60 acres of arable land and pasture called Reinoldes, lying and being in the parish and fieldes of Shopeland, given by a certain Reynoldes, in the tenure and occupation of a certain Thomas Cocke, by indenture bearing date in the 31st yeare of the reign of the late King Henry VIII., for the term of fifty yeares, rendering therefore yearly £6 13s. 4d.

"The rent of one parcel of land there lying and being in the parish and fields of North Shobery, called Palgraves, containing by estimation 12 acres by the year . . . 24s."

The actual donor and the date of gift of Reynoldes' land is unknown, but a family of that name was resident in Shopland as late as the reign of Henry VIII.

Palgraves was acquired by the bequest of John Quyk the elder, of Berlands, near Prittewell, gentleman, contained in his will dated 29th of June, 1469, a translation of which has appeared in the *Transactions of the Essex Archaeological Society*, from which we take the following extract: "Also I will that all my feoffees who stand enfeoffed to my use of and in one croft called Palgraves, containing by estimation xiiij. acres of land, whether more or less, with its appurtenances, in the said County of Essex, make or cause to be made thence a sufficient estate in law to xvij. discreet and honest men, to be had and held to them and to their heirs and assigns for ever, with this intention, that the whole sum of money coming thence annually, may remain wholly to the fraternity of Jesus, founded in the church of Prittlewell aforesaid, that they as

soon as they are able after my decease, the royal assent being first obtained, lawfully amortize the said croft with appurtenances to the use of the fraternity aforesaid, for ever, that the brethren and sisters of the same fraternity may specially pray for my soul and the souls of my friends and all the faithful departed, for all time."

THE PATENT ROLL OF 2 EDWARD VI,  
P. 6, M. 12,

shows us what consideration this eminently religious and youthful monarch of "holy and blessed memory" had for such pious and laudable bequests, it being a grant in consideration of the sum of £821 11s. 9d., to Walter Farre and Ralph Standyshe, of London, gentlemen of the chantries of Hatfield Broodeok, Stebbing, and the free chapels in Sheryng, and Bursted Magna, otherwise called the Free Chapel and Chantry of Billerica, with all their lands and appurtenances, "and all that late Gild or Fraternity in Pritwell," with its houses, buildings, barns, gardens, yards, lands, and soil whatsoever "to the same late Gild or Fraternity in Pritwell aforesaid, adjacent, belonging or appertaining, including our parcels of lands called Reynoldes and Palgraves, in as ample manner as any Wardens, Masters or Governors of the same late Guild ever had, held or enjoyed the premises, and in as ample manner as they came to the King's hands by the Act of the 1st of Edward VI, excepting and reserving to the King all bells and lead being or remaining in or upon the said chantries, free chapels, and fraternities, and the advowsons of all churches belonging thereto." The Jesus Chapel, situate at the east end of the south aisle of Prittlewell Church, is very spacious, measuring nearly twenty-five feet by nineteen, and is separated from the chancel by two arches. The east window consists of four lights under a flattened arch, the head filled with mullioned tracery; and there are two triple-light perpendicular windows upon the south side. At a meeting of the Essex Archaeological Society held in 1879, Mr. W. H. King drew attention to a row of stone corbels and weathering on the south side of the tower, indicating the former existence of a roof, and consequently of a room, in the churchyard against the west end of the south aisle, to

which there was access by a pointed doorway, and suggested that here was probably the Guild priest's apartment or schoolroom. The following description of a chapel under the same invocation in Melford Church, Suffolk, written by Roger Martyn, of Melford, a gentleman who survived the Reformation, and died in 1580, is taken from the *Gentleman's Magazine* of September, 1830: "There was also in my Ile, called Jesus Ile, at the back of the altar, a table with a crucifix on it, with the two thieves hanging, on every side one, which is in my house decayed, and the same I hope my heires will repaire and restore again one day. There was also two fair gilt tabernacles, from the ground up to the roof, with a faire image of Jesus, in the tabernacle at the north end of the altar, holding a round bowle in his hand, signifying, I think, that he containeth the whole round world; and in the tabernacle at the south end, there was a fair image of our Blessed Lady having the afflicted body of her dear Son in her lapp, the tears, as it were, running down pitifully upon her beautiful cheeks, as it seemed, bedewing the said sweet body of her Son, and therefore named The Image of our Lady of Pity." By his will, dated 1524, William Fuller, of Prittlewell, ordered the tabernacle of our Lady, in Jesus aisle, to be gilt at his cost. And the Agnes Frye before alluded to, in her will proved in 1502, says: "Itm. I bequeith to the light of our Lady of petie in the same church (Prickewell) xijd. Itm. I bequeithe to the ault' of Ihu in the same church a playn table cloth conteyning iij yards, and the best shete that I have and a towel."

J. A. SPARVEL-BAYLY.



**Testament of Lady Row.**

BY GILBERT M. HUNTER.

**H**E following testament, apart from its historic value as illustrating the condition of society and wealth previous to the Reformation, and also the quaintness of some of the bequests, has a certain amount of interest at the present day, owing to the fact that the tombstone of

the deceased lady has recently been discovered in Crossraguel Abbey, owing to the explorations undertaken by the Ayrshire and Galloway Archaeological Association. These explorations were undertaken under the care of Mr. James A. Morris, F.S.A., Ayr, and were directed towards the preservation and restoration of all the old work of the Abbey. The result has been most satisfactory, disclosing some of the foundations of the conventional buildings formerly attached to the Abbey.

"Seeing nothing is more certain than Death, or more uncertain than the hour of death, Therefore it is, that I Giles Blair, Lady Row,\* although weak in body, yet sound in mind, blessed be God, make my Testament as follows : In the first place, I give and bequeath my soul to God Almighty, and the Blessed Virgin Mary, and to all saints, and my Body to be buried in the Monastery of Crosraguel in the Blessed Virgin's Isle.—I likewise bequeath four pennys towards the Fabrick of the Church of St. Mungo,† and I appoint and ordain for my Executors, David Kennedy of Pennyglen, and Sir John Kennedy, Prebendary of Maybole, and the Reverend Father in Christ, William by Divine permission Abbot and superior of the Monastery of Crosraguel.

#### INVENTORY OF ALL MY GOODS.

"*Imprimis.* I confess myself to have sixty-one cows, the price of the piece two merks. Summa, Eighty-two pounds. Item, Twenty-nine oxen, the price of each thirty shillings. Summa, forty three pounds ten shillings. Item, fifteen two-year-olds, the price per piece one merk. Summa, Ten pounds. Item, nine starks, the price per piece eight shillings. Summa, Three pounds twelve shillings. Item, five hundred and forty three sheep, the price per piece six shillings. Summa, one hundred and sixty two pounds eighteen shillings. Item, fourscore and ten lambs, the price of the piece sixteen pennys. Summa, six pounds. Item, in victual vizi. in bere and meal, one hundred and eighty two bolls, the price of the boll twelve shillings. Summa, one hundred and twenty one pounds four shillings. Item, one hundred and sixty bolls of oats, the price of the boll six shillings. Summa, Fifty

four pounds. Item, Horses, mares, and staigs in the muir, the price of them all, Thirty pounds. Item, in utensils and Domicis, Forty pounds. Item, for the Rents and Profits of Row, Twenty pounds.

"Summa of the Inventory—Five hundred and thirty four pounds fourteen shillings.

"There are no debts due to me.

#### THE DEBTS WHICH ARE RESTING BY ME TO OTHERS.

"*Imprimis.* To the Earl of Cassillis two hundred merks, whom I earnestly beg and entreat to protect and defend my Executors from oppressors and the violence of oppressors, that they may quietly and freely dispose of my Goods, for the health of my soul. Item to David Kennedy Forty two merks and one half, as the remainder of the Tocher. Item to the Abbot and Convent of Corsraguel for the farms of Balchristyne and Baltersyne six pounds. Item for servants fees, fourty shillings. Item to the Lord Cassillis, the farms of Lands Twelve pounds.

"Sum of the Debts—Eight score and nine pounds, thirteen shillings and four pennys.

#### LEGACIES.

"*Imprimis.* I leave and bequeath to the Convent of Corsraguel Twenty pounds. Item to the Minim Friars of Air, Forty pounds. Item to the Dominican Friars of Air five merks. Item to the Friars of Irvine five merks. Item to John Whytfurd Forty pounds. Item to my Executors, Forty pounds to be divided equally amongst them. Item to Alexander Blair Ten merks. Item to Marion M'illquhan two two-year olds and six sheep. Item to Bessy Davidson two sheep and two lambs. Item to John M'Coury twenty merks. Item to Fergers M'Mury twenty pounds. Item for building ane altar in the Church of Oswald twenty merks. Item to my brother William's daughter, spouse to Richard Lockhart twenty merks. Item to Hugh Kennedy my sister's son twenty merks. Item to Bessie Whytfurd twenty merks. Item to James Kennedy, Baillie of Carrick twenty merks, conditionally that he assist and defend my Executors and do not suffer them to be disturbed or molested by himself or any other person, otherwise, I do not leave him the said twenty merks. Item to Sir George Blair,

\* See Note 1. † See Note 2. ‡ See Note 3.

Chaplain twenty merks, six bolls bere and four stone of cheese. Item to Sir John Rays two bolls of meal, one boll of wheat and three stones of cheese. Item to Sir William Chrystal, one boll of meal and one stone of cheese. Item to Sir Thomas Fergusson, Dominican Chaplain of Kirkoswald one boll of meal. Item to the Curate of Kirkoswald one boll of meal. Item to Sir William Johnston one boll of meal. Item to John McMury's wife a black gown. Item to Christine Hynd\* a Russet gown. Item to John Steel a black coat. Item, I leave the webb at the weavers to Fergus McMury a suit of clothes of the said webb. Item to Sir John Kennedy a gown of the said webb. Item to John Whytfurd† a coat of said webb, also to Sir John Rays a gown of the said webb. Item to the poor woman, the criele at Maybole, two firlots of meal. Item I bequeath my uncil John Whytfurd for his maintainance during the space of one year, eight bolls of meal and four stone of cheese as also to the said John Whytfurd two silver spoons and likewise to the said John Whytfurd other eight bolls of meal to be received by David Hynd in his name for the maintenance of the said John for another year,—and that out of the current Year's Farm of the Miln of Row, so that the said David Hynd shall have the maintenance of the said John for the years of the money given, and bequeathed by me to the said John Whytfurd and David Hynd be not laid out upon Land, within two years for the use and profit of the said John Whytfurd. Item I bequeath to the said John Whytfurd two pair of Blankets, two coverings, two pairs of sheets, and a bed cover. Item to David Kennedy of Pennyglen four ells of Linen cloth of Russet, and two linen Table cloths, and two towels of the same. Item to Sir John Kennedy one Table cloth the small board-cloth and one towell of the same. Item, I leave to John Whytfurd the stone of wool in his mother's possession, for making cloath's to him the said John, and the clothe made or to be made of the said wool is to be delivered to David Hynd in name and for behoof of the said John Whytfurd and the stone of wool in the hands of John M'Mury's wife I leave to Fergus M'Mury her son to be made into clothes for him. Item I leave all my Goats whereever they be to John Whytfurd. Item I

leave to Margaret M'Kellyr two firlots of meal. Item to the Chaplains and Friars on the day of my burial, twenty merks. Item to the poor upon the said day forty shillings in drink, and a chalder of meal, and ten stones of cheese. Item to the Minim Friars of Air two pair of Blankets, three bed rugs, and one bed cover of needlework. Item, to Cristine Adimmell two pair of sheets and two coverings or bed-rugs. Item to Fergus M'Mury, one chest standing in my chamber, and one bolster or pillow. Item to Navin Dunning two firlots of meal. Item to Ambrose Lace twenty shillings. Item to Bessie Davidson one firlot of meal. Item, I bequeath the residue and remainder of all my goods for building my part of the Bridge upon the Water of Girvan, formerly built by me—and if anything remain over and above, I bequeath the same to the poor to be laid out at the discretion of Executors. This Testament was made at my Dwelling House of Baltersyne the last day of August in the year one thousand five hundred and thirty, before these witnesses John M'Mury, Fergus M'Mury, Alexander Blair, and Sir George Blair, Chaplain and Notar Publick, and my Executors with divers others. In witness whereof, my seal is hereto affixed with my own hand together with the subscription of the Notar Publick underwritten, year and day of the month and year mentioned."

Here follows the tenor of Notar's subscription :

*"Ita est Georgius Blair Notarius publicus manu propria.* We Gavin by the mercy of God, Archbishop of Glasgow, Approve, Ratify, and by the tenor of these presents confirm this present Testament and Inventory of Goods, and the Executors therein named by appointing them Executors *dative* to the same, and counting to them the free administration of the subjects before written and of all other subjects omitted out of this present Testament having received and taken the usual and accustomed oath of faithfully administering and holding count as use is.

"Given under our round seal at our City of Glasgow the twenty eight day of September in the year of our Lord, one thousand five hundred and thirty and of our consecration the sixth year."

\* See Note 4.      † See Note 5.

Here follows the secretary's subscription :

" Io Louder and Verrot zz NY."]

Follows the attestation of the said confirmed testament :

#### TESTAMENT.

" Hac est vera copia Testamenti Quondam Egidiae Blair, Dominae de Row, cum principali collatione in omnibus concordans transcriptum per me Magistrum David Gibson, Notarium Publicum teste manu scripta subscriptione. Ita et David Gibson, Notarius Publicus sua, manu propria subscripsit."

#### NOTES.

A notarial copy of this testament written in Latin was found in the charter-chest of Sir John Whytfurd, of Ballochmyle, in 1796. A correct double of it was taken and translated into English by the late Sir Adam Fergusson, of Kilkerran, Bart.

1. She was the eldest daughter of John Blair, of that ilk, and was married to James Kennedy, of Baltersan, afterwards designed "Lord of Row," in the Parish of Kirkoswald. They died without issue. This James Kennedy was the second son of Gilbert, first Lord Kennedy, who was the eldest surviving son of James Kennedy and the Princess Mary, and grandson of Sir Gilbert Kennedy (see Genealogical Tree). In a charter, which is dated May 14, 1473, of the half of the Barony of Glenstinchar, James Kennedy of Row is called *filio carnali* of Gilbert Lord Kennedy. Lady Row's husband (*i.e.*, James Kennedy) died in 1515, which appears from a charter dated April 18 in that year, *q.e.*, *Egidie Blair relicta quondam Jacobi Kennedy anni redditus levan de terris baronie de Dunure*. She lived on the Farm of Baltersan, in a house supposed to be near to the present farm-house of Baltersan. It has been stated that she lived in Baltersan Castle (now a ruin), but suffice it to say that Baltersan Castle was not built until 54 years after Lady Row died.

2. The Abbey of Crosragmol, otherwise Crossraguell or Crossraguel, near Maybole, was founded and endowed by Duncan, first Earl of Carrick, in 1244, and dedicated to the Virgin Mary.

3. This church is in Glasgow. St. Mungo or Kentigern was the tutelar saint and founder of Glasgow. It was one of the few churches that were saved from the mad fury of the Reformation vandals, who destroyed in these magnificent buildings "the rookery," as they styled them, lest the popish prelates, "the rooks," should again gather therein.

4. She was the widow of Walter Kennedy, of Glentig, the sixth son of Gilbert, first Lord Kennedy,

and a brother of James Kennedy, of Row (see Genealogical Tree). He was the parson of Douglas, a celebrated poet, and contemporary of Dunbar the poet. Kennedy was educated at the Glasgow College, and apparently he had been intended for the Church. We find he was incorporated with the college in 1475, and consequently took the degree of Bachelor of Arts in 1476, a licentiate, and finally his Master's degree in 1478. In November, 1481, he was elected one of the four masters to act as examinators. Of his subsequent history little is known. Probably he continued to reside on his estate of Glentig. About the year 1508 he is alluded to by Dunbar in his *Lament for the Makars*:

And Mr. Walter Kennedie  
In pynt of dede lies wearilie  
Grit reuth it were that so shold be  
*Timor mortis conturbat me;*

and in 1530 Lyndsay speaks of him as having been dead some time before :

Or quha can now the warkis countrefait  
Off Kennedie, with terms aureait.

The inference, therefore, is that he did not survive the illness alluded to by Dunbar.

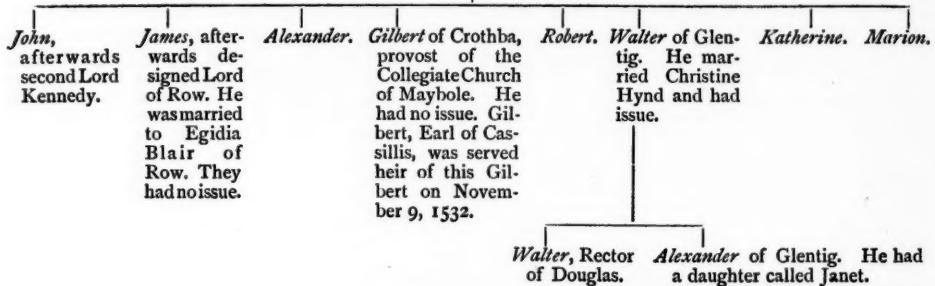
She was at this time in her widowhood. Her eldest son Walter was incorporated as a member of the Glasgow College in October, 1511. He was thereafter chosen Rector of the University in 1523. Subsequently he was Rector of Douglas, and also Provost of the Collegiate Church of Maybole and Canon of Glasgow. He was one of the witnesses to a charter by Sir James Douglas, chaplain prebendary and staller of the fifth stall of the Collegiate Church of Maybole, with consent and assent of an honourable woman, Egidie Blair, relict of James Kennedy of Row, founder of the said chaplaincy, in favour of the Earl of Cassillis, of his house in Maybole, on December 20, 1520.

5. The Whitefords, otherwise Whytefurds, were an ancient Renfrewshire family. The eldest branch of the family, says Nisbet, is Whiteford of Blairquhan, in Ayrshire, descended of a younger son of Whiteford, of that ilk and Miltoun, who took up his residence in Ayrshire with his brother, who was then the Abbot of Crossraguel in the reign of James IV.

Sir John Whiteford, of that ilk—better known, probably, as Sir John Whiteford of Ballochmyle—which property had been acquired from the Reids of Ballochmyle by his uncle, Allan Whiteford of Ballochmyle, about the middle of last century. This Allan was of the Ballochtoull or Sirvan branch of the family, "*mei Alanii Whiteford de Ballocktoull, armigeri, Receptoris, Generalis Regis subsidii terracie in Scotie, terrarum et tenandrie de Ballocktoull et Air, November 29, 1739.*" Sir John was the friend and patron of Burns, and his eldest daughter, Mrs. Cranston, was the subject of the poet's "Farewell the Braes o' Ballochmyle." The property was disposed of to the Alexander family in 1786, Sir John having been ruined by his connection with the Douglas and Heron Bank.

## GENEALOGICAL TREE.

Gilbert, first Lord Kennedy, eldest surviving son of Sir James Kennedy and the Princess Mary, daughter of Robert III., and grandson of Sir Gilbert Kennedy. He was created Lord Kennedy between 3rd August, 1456, and 25th March, 1457, as he is styled Lord Kennedy for the first time, in an Instrument of Resignation of the Lands of Glenginnet of the later date. In 1466 he was ordained one of the six Regents on the death of James II. He married Katherine, daughter of Herbert, first Lord Maxwell, of Caerlaverock, by whom he had several children. In 1450 he got several charters from the Crown estates, and Chieftainship, in which his wife's name is mentioned.



### The Betrothal of the Seigneur Louis de la Trimoille, a.d. 1483.

*From the Chronicles of the Sieur Jehan Bouchet,  
Procureur-du-Roi, preserved in the  
Archives of Poitiers.*

TRANSLATED BY FLORENCE LAYARD.

#### PART I

*Relates how the Seigneur de la Trimoille entered the service of King Charles VIII., and how his marriage was arranged with the Lady Gabrielle de Bourbon, of the House of Monpensier, and how he went to see her in disguise.*



HARLES, the eighth of his name, only son of the late King Louis XI., was crowned King of France at the age of fourteen; his youth inspired the princes of the blood with the idea of disputing amongst themselves for the honour and advantage of aspiring unto and obtaining the regency, as well as the government both of himself and of his kingdom. Of these were Monsieur Louis, Duc d'Orléans, who was then twenty-three years old, and the Duc

de Bourbon, who had not at first joined them. However, Madame Anne de France, sister of the King, and wife of the Seigneur de Beaujeu, of the House of Bourbon, had charge of the King's person, and suspecting these designs, prevented them. After the death of King Louis, wishing to keep the princes and nobles bound to their allegiance, and seeing that the young Seigneur de la Trimoille was prosperous and wealthy, and possessed of all the qualities essential to a commander and leader of men, and that he had the most fervent desire to serve the King and his kingdom, she arranged that he should enter the service of the King, and proposed to him that he should marry the Lady Gabrielle de Bourbon, daughter of the Comte de Monpensier.

This alliance was a splendid and a desirable one, for Gabrielle was a descendant of the King Saint Louis. To explain this, it must be mentioned that the King Saint Louis had several children, and of these were Philip, the third of his name, who became King after him, and Monsieur Robert, who was Comte de Clermont. The said Robert had a son named Louis, who also became Comte de Clermont, and first Duc de Bourbon; he

begat Pierre, second Duc de Bourbon, who had one son named Louis, who became third Duc de Bourbon, whose fourth son Jean had two sons, Charles, fifth Duc de Bourbon, and Louis, first Comte de Monpensier, father of the said Lady Gabrielle de Bourbon, and of Monsieur Gilbert de Monpensier, who was Lieutenant-General under the King Charles VIII., and Viceroy of Naples, where he died. He left two surviving sons and some other children, namely, Charles, and a son who was slain on the Day of Sainte Brigitte, as we shall recount elsewhere. The said Charles became Constable of France, and married the Lady Suzanne, daughter of the above-mentioned Seigneur de Beaujeu and Madame Anne de France. The aforesaid Seigneur de la Trimoille greatly desired this alliance in order to keep up the fortunes of his house, which had always intermarried with princely families. And although he did not speak much of it, he did not think of it the less, for many sleepless nights did he pass, given up to the thoughts of this young lady, whose portrait taken from life had been sent to him, and which I myself have often seen. And, in truth, he was deeply in love with her, but the great distance at which she lived, in the province of Auvergne, prevented him from going to see her in person, as he so intensely longed and desired to do. Besides, he would not have dared to go for fear of displeasing Madame de Beaujeu, and he would willingly have rendered himself invisible in order to go and see her secretly. He always declared that he would do exactly what the former and the King judged best, and that he would marry no woman but the wife whom they should select for him. He was very angry when someone said to him, "Go down to Monpensier and see her," for he dared not proffer the request to do so; but one day he said to Madame de Beaujeu that people were for ever talking of his marriage, but that he could do nothing further till he knew the lady's own will on the subject.

Thereupon it was decided that one of the young noblemen of the King's household, who was a great friend of the Seigneur de la Trimoille, should be entrusted with this commission and should go. At this the Seigneur was greatly pleased, and he arranged with

this nobleman that he (the Seigneur) should accompany him in disguise, so that none should recognise him. In order, therefore, to escape observation, he asked and obtained leave that he might go home to his own house, on condition that he returned in a fortnight.

The nobleman departed one day earlier than himself, having previously fixed upon a place, where they met each other two days after. From thence they travelled together to the place where the young lady lived; but the Seigneur left his suite at a place six leagues distant, so that he should not be recognised, and taking with him the letter from Madame de Beaujeu, donned his disguise, and presented himself before the young lady whom he had so longed to behold. After they had exchanged gracious salutations with each other, and after the young lady had read the letter, she said to him with the sweetest bashfulness:

"Monsieur, judging by the letter I have just received from the lady my aunt, I am quite prepared to believe all that you are instructed to say to me."

Then answered the young Seigneur de la Trimoille, who spoke in the character of the nobleman whom he was personating, and whom he had left at their inn:

"I am charged to ask what is your will concerning your marriage with the young Seigneur de la Trimoille, about whom the lady your aunt has already had speech with you, for she much desires to advance this alliance."

"I have never seen him," replied the young lady, "but his honourable reputation leads me to believe that I shall be fortunate indeed if he would wish to honour me thus, for it has been told me that he possesses so large a share of all those virtues that are desirable in mankind, that he is beloved and esteemed by all."

"I assure you, lady, that if he stands so high in your grace, you stand even higher in his, for ever since he has heard of you he has never ceased speaking far and wide of all your noble qualities; and that which he now most ardently desires is that which he has begged me to acquaint you with, namely, that you will marry him. And he would willingly have come himself to deliver this

commission, not because he has any doubt of the worthy report that he has received of you, but only to satisfy his affection and his own loving desire."

"It is enough for me at present," replied the young lady, "to know that he is held in such good favour with all men and women. I pray God that He may grant me the honour of this noble alliance."

They continued to converse at greater length on this matter during the two or three hours they passed together, and whilst the dinner was being prepared; but the Seigneur begged to be excused from staying to it on the plea that he had a nobleman awaiting him at his inn, whom he was obliged to accompany in haste on a further journey. He then entreated the young lady to write a reply to the letter of the lady her aunt, and in her turn she promised to send it to his inn, and begged him to further this affair for her. After this they took farewell of each other; and the Seigneur returned to his inn, where he found dinner ready, and the nobleman awaiting him; but he only ate a little food and drank but once of wine, so that he might have the more time to write a little letter to the young lady, with whom he had fallen deeply in love.

## PART II

*Relates how the Lady Gabrielle de Bourbon replied to the letter of the young Seigneur de la Trimoille, and how they were married at Escolles.*

The young Seigneur de la Trimoille would willingly have written a much longer letter to the young lady, for the vehemence of the noble love that possessed him gave him sufficient matter thereunto; but he doubted as yet whether she would be as willing to read it as he was to write it, for he did not know yet whether she took pleasure in long letters. He committed his letter to the care of a clever young page whom he had with him, and instructed him what he should do.

After all the suite had left their inn, the latter presented himself before the young lady, and said to her:

"Lady, my lord and master and all his suite have departed from their inn, but they

wait yet awhile for your letter for Madame de Beaujeu."

"My friend," answered the lady, "it is quite ready;" and she handed it to him, adding, "Who is your master? He bears himself more like a prince than a simple nobleman."

"Lady," he replied, "he has given me a letter to present to you. I do not know if he has signed his name to it; but I have been charged by him to bring back a reply to it, if you will be pleased to give me one."

The page kissed the letter, and gave it into the hands of the lady, who opened it; but, after she had read three or four lines of it, she began to blush, and then she turned pale and trembled as if shaken by some passionate emotion which she could not control.

Then she folded up the letter, and said to the page:

"My friend, have you been ordered to return to your master immediately?"

"As soon as it pleases you, lady."

"Very well, then; wait here to-day, and you shall depart in the evening. You can follow after him."

The young lady, full of doubts as to how she should act, retired to the solitude of her chamber to argue out the matter fully with her own thoughts.

Maiden modesty counselled her to send no reply to the letter, saying to her that she should initiate no show of affection on her own side, but leave all to her parents to arrange; on the other hand, humility urged her that she *ought* to write a reply to a letter from such an exalted nobleman, against whom dishonour or scandal had never breathed a word, as she might be suspected of presumption or arrogance if she did *not* write to him; thereupon her witty mind dictated a short letter to her gentle hand.

After supper the young lady bade farewell to the young page of the Seigneur de la Trimoille, who, notwithstanding that the hour was late, departed immediately to follow after his lord, who travelled on slowly so as to receive the reply to his letter. He received it the next day as he was awaking, and read it in private; and entrusted a letter for Madame de Beaujeu to the nobleman, who did not yet know that the Seigneur had

written to the young lady, or that she had replied to him.

They rode together till they reached Bommiers, where the Seigneur sojourned a day or two; and the nobleman returned in haste to Madame de Beaujeu to whom he delivered her niece's letter, informing her also that the lady would do all that she should command and decide upon for her, whereby she was greatly pleased.

Two or three days after the young Seigneur de la Trimoille returned from Bommiers to the Court, where he was entreated by the King and the Seigneur and Madame de Beaujeu to hurry on his marriage; to which he assented at once, as he could neither hide his affection and longing for her, nor brook any delay.

I need not weary my readers with long-winded descriptions of all the arrangements and bustle that went on in inditing, drawing up, and signing the marriage-contract. The marriage of these two illustrious persons was celebrated at Escolles in Auvergne with the greatest joy and magnificence; after which they proceeded to Bommiers and other places belonging to the Seigneur, where festivals were held in their honour.

When these were at an end, and all had gone their own ways, the Seigneur dwelt some time with the lady his wife, and at the end of the year she gave birth to a son, who was held at the font by the proxy of the King, Charles VIII., and was christened by the latter's name.

Meanwhile, the Seigneur was engaged in a suit for the recovery of his Viscounty of Thouars and other lands that belonged to him by inheritance from his late mother; his titles to them, granted by letters patent of King Louis XI., were confirmed to him by King Charles VIII. by two or three decrees issued in the Parliament of Paris; thus all his lands were restored to him, but not without great expense and trouble. Then he delivered over to his brothers their own share, and reserved unto himself (the titles of) Comte de Benon, Vicomte de Thouars, Prince de Thalemont, Seigneur de Mareuil and Saincte-Hermyne, and Baron de Cran, which he inherited from his late uncle, the Governor of Bourgogne, in addition to enormous wealth and personal property.

He was, besides, Seigneur de Sully, de l'Isle Bouchart, des Isles de Ré et Maran, de Mareuil, de Saincte-Hermyne, and other places.

*NOTE.—Jean or Jehan Bouchet succeeded his father as "Procureur" of Poitiers, and occupied himself in chronicling the events of his time, in order to amuse himself in his leisure hours, and to hand down to posterity the great deeds of his contemporaries. His Chronicles are preserved in the Archives of Poitiers, and are full of most interesting and curious historical lore, combined with a gossip style of relation, that would make the perusal of them most amusing were the obsolete French of his period better known and comprehended by the generality of readers. The above extract from his Chronicles depicts, in a naïve and graceful manner, the romantic episode in the betrothal of the Seigneur de la Trimoille, and is a faithful picture of those times.—From the French of Jehan Bouchet (born at Poitiers, 1476, died about 1550 or 1555), from the "Panégyrique de Louis de la Trimouille" or Trimoille.—[Trans., F. L.]*



### The Antiquary's Note-Book.

**Columbus in America.**—It may be of interest, now that the fourth centenary of the discovery of America by Columbus approaches, to state, in connection with the identity of Guanahani or San Salvador, a question into which I have made careful investigation, that in the second Borgian map, published by Diego Ribero in 1529, and lent by the Pope to the late Colonial and Indian Exhibition, the Island of "Guanahani" is placed in the relative position of Watlings, and the Long Island in the map in the position of Cat Island, which is claimed by Washington Irving as San Salvador, is named *Cigato*. Remembering that the Spanish "Gato" is "Cat," I think it leaves little doubt as to the derivation of the name Cat Island.—Reports for 1884, 1885, and 1886 (c—5,071 of 1887).

**Notes on the Parish Registers of St. Maurice, Winchester.**—A perusal of the registers of St. Maurice parish, kindly permitted to me by the rector, Rev. J. R. Thresher, and the churchwardens, has given information both on the Parliamentary struggle and the Plague. Winchester was in 1643 represented by a Royalist, Sir W. Ogle, and a Puritan, John Lisle—the former unseated because he was a Cavalier. In this year Colonel Norton captured Winchester; but in 1644 Lord Hopton recovered possession. In that year Cheriton fight was won by the Parliamentarians, and on October 27 the second battle of Newbury was not favourable to the Royal cause, and Winchester was frequently visited by the Roundhead parties, and entered by them, for the works on the east and west sides of the city were not carefully warded; consequently, on the night of December 9, 1644, there was a conflict in the "Soke," and the result is recorded in the register thus: "Charles Eburne was shot Decr. ye 9th, 1644, and dyed ye same night at Christopher Hussey's, Alderman of Winton, and also Mr. James Minjam and Richard Shoveler. All three were wounded in ye Soake, near ye East Gate. All three died ye same night, and were buried ye next daye owt of St. Maurice Parish by me, William Clun, Rector." Then follows this melancholy ejaculation :

*Vix Malum Belli Civilis.*

There are several entries of burials in 1644, viz.: John Barber, a trooper; Henry Donnef, a trooper; William O'Keley, a trooper; and, 1645, Richard Probert, private soldier. Without doubt these and the above three victims of the *Soake* skirmish were part of Sir W. Ogle's garrison, which was defeated in 1645 by Cromwell, and the castle of the Kings of England, dating from the Conquest, taken and in due course "slighted," or, in plain English, destroyed, save the ancient hall. Of Christopher Hussey it may be stated he was Mayor in 1609-10, his daughter Margery being born September 18, and baptized ye 23rd of September, he being then *maior*, and he was City Chamberlain in 1657. Mr. Minjam was a Winchester Loyalist, for one of his family, Jane, was baptized 1607. Of the gallant Shoveler we

find no parochial trace, save his exodus at the hands of the Cromwellians. It may be noticed that the registers go back as far as 1538, and, save one book, are in good condition, but very much open to Evelyn the diarist's remark, "But, Lord! how poorly methinks they wrote in those days, and on what plain, uncut paper;" and a specimen of the parish clerk's penmanship about 1550 reveals this fact, and his desire for posthumous fame: "Those who desire to know *whoo wrought* this Boke, it was Henry Hurkin, parish clerk;" and in 1585 an entry occurs in these words and rhyme :

You that do come after bear it well in mind  
To keep this Book in order, as you do it find;

and it is but justice to say that three centuries of care have been well bestowed on the precious paper and parchment "Bokes." We shall speak of the "sore disease," in 1625, and the Plague, 1665-66, in due course.—  
**WILLIAM HENRY JACOB.**

**Letter of a Grub Street Hack, 1750.**—Among the Delaval papers recently discovered by Mr. John Robinson was the following :

" 16th May.

" SR,—I have brought two of my Friends, Collins, and honest master Randolph, to wait on you. I hope you will find something in the former as a Lyric; and (if I have a right notion of your taste,) am confident that, notwithstanding the quaintness of the times, in which Donne and others his contemporaries *hew'd* out every line they wrote you will desire a better acquaintance with the latter. A good critic in beauty, can discover many fine features under the monstrous ruffs and farthingales with which all our old pictures are crowded and disgraced.

" As G. Hervey's letter to Sr T. Hanmer is difficult to be met with I have ventur'd to make him of the partie; and if you can have the patience to read a morceau of mine written when I was a mere boy, under a love disappointment, I shall be glad to know whether you can find any drift or meaning in it, for I seriously declare, after having perused it lately (for 'twas by mere accident I recover'd it) two or three times, I cannot find out what I aim'd at, by such a reverie.

" I have read the 'Goosequill' twice since

I have seen you with very great satisfaction, and agree with Dr. Hill, that the Monody is as fine a piece of ridicule as has lately appeared. I am to spend a classical hour or two with him this week, and we both wish you'd be so kind as to give us the favour of yr company. If you shou'd come to Vauxhall any night this week, yr chariot must of necessity pass by My lodgings which are at Mr. Robt. Carsan's Surgeon in Lambeth, where I shou'd be oblig'd to you for a Bow as you go by the window. I am already in great reputation, from having been seen to walk privately with you in the Gardens,

"I am Sr

"Yr most oblig'd & obedt. Sert.

"THOMAS SWITZER.

"HINT TAKEN FROM THE 'GOOSEQUILL.'

"A Lady sent lately to one Dr. Drugg  
To come in an instant and clyster her pugg,  
As a Fair-one commanded he came at the word  
And did the grand office in tyewig and sword.  
The affair being ended so sweet and so nice  
He held out his hand with—a—you know M'em my  
price;  
Yr price says my Lady—why Sr 'tis a brother  
And Doctors must never take fees of each other."



Antiquarian News.

THE following extract from the prospectus defines the object of the newly-formed Society for the Restoration of Ancient Crosses: "In past ages no church-yard was considered complete without its cross, while the same symbol was often the most conspicuous adornment of market-places, and in remoter districts was a no less familiar object by the wayside or the fountain. At the same time within the church the Great Rood was treated as second only to the altar itself. It is not, therefore, surprising that the number of existing remains is very considerable. Over 200 of these outdoor crosses are said to survive in the county of Somerset alone; but hitherto comparatively few have been rescued from profanation and neglect. In most cases a base or socket, frequently raised on steps, with occasionally a broken shaft, is all that remains. But these, lacking as they do the emblem of the Christian religion (to carry which was the very purpose of their erection), are now meaningless, except as witnesses to the indifference, or worse, of recent generations. It is not desired in any way to

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renovate these venerable monuments, and so to destroy their artistic or antiquarian interest; but merely to make good the ravages, not so much of natural decay as of wanton sacrilege. Nor does the society intend to supplant, but rather to stimulate, local effort and enthusiasm; though at the same time, by contributing a fair proportion of the necessary expense, it would render possible (even in the poorest districts) the execution of satisfactory designs. The society will probably confine its earlier efforts to the re-erection of churchyard crosses only; with the hope, however, of ultimately including wayside, rood, and other crosses within the scope of its action. Application for membership should be made to Mr. F. C. Eden, The Cottage, Ham Common, Surrey."

A memento of the recent visit of the Bradford Historical and Antiquarian Society to the Fairfax country has been produced by Mr. George Hepworth, architect, Brighouse. It takes the form of a group of photographic views of Bolton Percy Church, Bilbrough Hall, Steeton Hall, Long Marston Church, St. Mary's Church, Tadcaster, etc.

An important discovery has been made in the rear of some unoccupied premises situated between the new Carriage Bazaar, in Long Acre, and Arkell's coachbuilding works. The place in question has long been empty, and with the view of making some structural alterations, workmen have been recently set to work. In demolishing a thick party wall the men laid bare a chamber, which was filled with an immense quantity of plate, watches, and jewellery, the value of which is considerable. Many of the articles, which were black with age, were also partly fused, evidently from the action of great heat. It has now been ascertained that the place was occupied many years ago by a jeweller and refiner named Armstrong, and during his tenancy was destroyed by fire, the occupants being burned to death.

According to an Odessa journal, says the *Builder*, an archaeological commission making excavations in the Volga district has discovered the remains of an old town on the right bank of the Volga, which bespeak a high class of civilization. A large quantity of Arabian, Persian, and Tartar coins were found, together with a number of objects bearing upon the life and culture of the inhabitants.

The report furnished by Mr. Pugin Thornton, the medical gentleman by whom the remains recently discovered in Canterbury Cathedral, supposed to be those of Archbishop à Becket, were examined, contains the following interesting particulars: "The skull was undoubtedly of large size. Its circumference with the tape over the brows and greatest prominence at back of the head was 22 $\frac{1}{2}$  inches; the measurement across

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the orbits from right to left external angle was with the tape  $5\frac{1}{2}$  inches; with the calipers just upon 5 inches. From the occipital protuberance to immediately above the nasal bones with the tape,  $12\frac{1}{2}$  inches; with the calipers, 8 inches. In connection with these measurements, according to phrenological science, the breadth of the brow would give large perceptive qualities, the rising appearance of the fore-part of the skull would show much intellect, the flat appearance at the centre of the head would denote worldliness, and the immense volume of skull at the back indomitable energy. The skeleton was that of an adult man, rather above middle age, 45 to 55 years."

On August 31, the bicentenary of the death of John Bunyan, there were some hundreds of visitors to his tomb in Bunhill Fields burial-ground. It was thought that there would have been a demonstration by some of the great religious organizations, but such did not take place, and the visits were confined to individuals, a considerable number of whom were Americans and colonials staying in England. The tomb, which is carefully kept, is on the south side of the ground, and has a recumbent figure of the "immortal dreamer." The inscription is, "John Bunyan, author of 'Pilgrim's Progress.' Ob. 31st August, 1688. Aet. 60. Restored by public subscription under the presidency of the Right Hon. the Earl of Shaftesbury, 1862." On the opposite side of the ground is the tomb of Defoe, who died in 1731.

All antiquaries will have been gratified to learn, from the reply of the Under Secretary for Foreign Affairs to Mr. Howorth's recent question, that the Egyptian Government have appointed a special committee to consider the continuous and deplorable destruction of the ancient monuments in the Nile Valley by travellers and others. This committee have recommended the levy of a small fee for seeing the antiquities, which would also help to augment the sum at present available for their preservation. But this suggestion has been adversely criticised.

Readers of *Waverley* will remember the account given of the feudal homage which the Baron of Bradwardine rendered to Charles Edward, at Pinkie House, on the evening of the battle of Preston Pans. On the occasion of the recent visit of the Queen to the Exhibition at Glasgow, a similar interesting ceremony took place in connection with the attendance of the Royal Scottish Archers. Directly the Queen had ascended the dais on which her throne was placed, the Duke of Buccleuch, the officer in command of the Archers, advanced to the steps, made three profound bows, and presented her Majesty with three golden arrows, which were placed on a velvet cushion trimmed with gold. The Queen formally accepted the tribute,

and then returned the arrows to the custody of the Duke, according to the custom on such occasions, which dates from a very remote epoch of Scottish history.

It has been stated that the Greek Government is taking the most active steps with a view to put a stop to the export of Greek art treasures, which takes place in spite of the law of 1843 to the contrary. The ports of Piræus, Nauplia, and Corinth are being closely watched, and even passengers' luggage is examined when suspected of containing archaeological treasures.

On August 21 the Devizes Castle Estate was offered for sale. The property was described as unique, and in the particulars of sale the history of the castle was traced from its foundation, 1107, by Roger, Bishop of Salisbury, its first governor. For several centuries it formed part of the dowry of the Queens of England, and until comparatively a recent date it had all the immunities of a royal castle. In 1645 it was besieged and taken by Cromwell, by whom the ancient castle was ruined. A certain portion of the foundations and the ruins of the old castle remain, the existing modern house having, the auctioneer stated, been built to accord with the character of the castle which formerly stood upon the place. The last offer made was £8,000, at which the property was sold, the name of the purchaser not being made known.

On the old road between Lucerne and Zurich, says the *Athenaeum*, formerly stood a cross with the inscription, "In memory of the reception of the Emperor Sigismund on Friday before All Saints in the year 1417." The cross has long disappeared. The Lucerne Cantonal Government, in consequence of a petition from the Historische Verein, has ordered a new cross to be erected upon the spot, with the same inscription.

The old "Elizabethan newspaper," with its full report of the discomfiture of the Spanish Armada, was shown by the late Mr. Watts, of the British Museum, half a century ago to be a forgery; but, says the *Printing Times*, the old *English Mercurie*, like Sir John Barleycorn, takes a good deal of killing, and even frequent burial does not appear to have much impaired its fraudulent, but robust, constitution. Any way, it recently furnished a northern provincial journal with an exciting column headed, "Three Hundred Years Ago: The Story of the Invincible Armada. An Old-world Newspaper's Report." The manufacture of this elaborate imposture has been satisfactorily traced to the playful invention of the second Earl of Hardwick; but it is still to be heard of now and then as "the first printed newspaper," for which "mankind are indebted to the wisdom of Elizabeth and the wisdom of Burghley."

A monument is to be placed in the church at Edmonton to the memory of Charles Lamb, and also to the memory of the poet Cowper, whose diverting history of John Gilpin has made the name of Edmonton known all over the world. The monument will be the gift of Mr. Joshua Butterworth, vice-president of the London and Middlesex Archaeological Society, and has been designed by Mr. Thomas Milbourne, the honorary secretary of the society.

Great interest has been excited in Wales by the announcement that the tomb of Madoc ap Gruffydd Maelor, a great Welsh warrior in the eleventh and twelfth centuries, grandson of Owen Gwynedd, Prince of Wales, was discovered in the ruins of Valle Crucis Abbey, Llangollen. It appears that the Rev. H. T. Owen, warden of the abbey, while engaged upon some excavations, was searching for old stained glass in the dormitory of the abbey, when he disinterred a large stone slab bearing the name of "Madoc," and an inscription which has not yet been fully deciphered. Down the centre of the stone is a sword in a sheath. Further excavations led to the discovery of four other stones, each about five feet by eighteen inches. Two bear floriated crosses, one a spear, and the other a Grecian ornament. The stones form part of the vaulting of the slype or corridor leading to the old burial-ground of the monks. Madoc ap Gruffydd founded the abbey, which was a Cistercian monastery, about the year 1200. After the venerable building became a ruin, the chapter house and scriptorium were used for several generations as a farmstead, and practically destroyed by fire. During the repairs it is conjectured that the stones of Madoc's tomb were used to complete the vaulting.

There is a report, says the *Athenaeum*, that Mr. C. O. Morgan, brother of the first Lord Tredegar, and Conservative member for Monmouthshire from 1841 to 1874, who died at Newport, Monmouthshire, on August 5th, has bequeathed to the British Museum his old clocks and other relics. By his death the country has lost one of the few remaining men of the good old school of enthusiastic and diligent antiquaries. He was the author of publications on antiquarian subjects. As a contemporary of Bernal, Sibthorpe, and Bale, there was no better-known frequenter at Christie's and other auction-rooms.

The following description of the Saxon remains found during the work of restoration at Peterborough Cathedral was recently published by the Dean: In the course of the excavations necessary for underpinning the interior of the north transept of Peterborough Cathedral, an interesting discovery has been made. Close to the western wall of the transept the workmen came upon a richly-ornamented Saxon slab,

covering a grave, and evidently still lying in its original position. It is of the date, no doubt of the second Saxon church—that in which Hereward was knighted—of which considerable remains were discovered a short time since after taking down and rebuilding the central tower. The slab must mark the grave of a layman, for the burying-place of the monks was on the south side of the building, where a Saxon cloister may have stood, just as the Norman cloister did afterwards. As the slab extended slightly beyond the space required for the excavated trenches to receive the shallow foundations of the present Norman structure, the workmen of that period destroyed a few inches of its length at the top. This, with a crack across near the foot, caused by the settlement of the earth consequent on the Norman excavation, is the only injury the slab has sustained, if we except the possible removal of an ornamented upright cross at the head; the rude footstone is still in its place. The surface of the slab is about 1 ft. 6 in. below the level of the late floor, which, in its turn, was about 5 in. above the Norman floor. The length of the slab remaining is about 5 ft. 3 in., with a top width of 1 ft. 10 $\frac{1}{2}$  in., and a bottom of 1 ft. 6 in. The surface is completely covered with the richest Saxon interlacing ornament, forming a design of a central band of ornament about 5 in. wide, crossed at right angles by rather wider strips of ornament. Three of these are uninjured; the fourth, at the top, was almost entirely destroyed, as I have already said, when the present transept was built by William de Waterville. The design was originally, therefore, a fourfold cross. Each of these crosses is outlined with a double roll border, the inner one being twisted work. There is thus left between the borders of the cross arms three oblong spaces on each side between the broad central strip and the outer edge of the slab. Three of these are filled in with finer interlacing work, two with star crosses, and one is plain, having been left unfinished. The slab is probably the most beautiful specimen of Saxon ornamental work of the kind that has come to light. Some antiquarians who have seen it tell me that they have seen none finer. We have decided to raise the slab, carefully keeping it on its present site, so that it may still mark the resting-place that it originally covered, but in such a way that it will be above the level of the new floor and properly guarded from injury. It was found close beside the spot where rest the remains of Bishop Dove, Queen Elizabeth's "Dove with silver wings." If any representatives of the good Bishop's family still exist, they may, perhaps, be induced to erect a monument to his memory in place of the one which was destroyed by Cromwell's soldiers, and bearing the same inscription. Portions of other Saxon slabs have also been discovered not far from the one I have described, of

similar design, but of less elaborate workmanship ; also a fragment of what was probably the raised monument of a Saxon abbot, originally standing in the church, the foundations of which have been lately exposed. Of this (Hereward's church, as I have said) we can trace the outline to a considerable extent. The lines of the transept and the choir can be followed in the south transept, under the lantern, and in the nave of the present cathedral, but the nave of the Saxon church lay outside the present building. Measurements carefully made show that the present Norman cathedral is exactly double the size of the Saxon church, just as the Jewish Temple was double the size of the Tabernacle.

A further very interesting discovery has been made during the restoration of Peterborough Cathedral. At the north-east corner of the transept was a buttress built by Lovin after the restoration of the chapter, in order to stay the transept wall, which showed signs of weakness, owing to the demolition of the Lady Chapel twenty years before. This has been crumbling asunder for some time past, and to take it down and rebuild it was part of the present contract. Accordingly, the huge walls were shored by massive baulks of timber, and the work was commenced. It was found to be built in much the same style as the early builders erected the other parts of the cathedral in : a thin facing of stone and the interior filled up with fragments, which in this instance prove to be of much exceptional interest. Instead of being rough stone, piece after piece of most exquisitely carved masonry was extracted. Mr. Irvine, the clerk of the works, directed that the fragments should be carefully stored as they were brought to light. One, two, three, a dozen, twenty, thirty pieces were consecutively taken out ; here a pillar-cap, now a spring of some arcading, there a bracket, afterwards a fragment of sedilia, now a capital, then some moulding, later on some delicately crocketed pinnacles, lower down some pieces of a canopy, then a great mass of carving unidentified, and so on. The masons as they handled the superb specimens thought they were never coming to the end of the vast store which for 200 years had remained packed in that rude and extraordinary way. It was, of course, a foregone conclusion that they belonged to the Lady Chapel formerly standing on the spot, and which was erected in 1272 by Prior Pavys, and pulled down in 1670 to mend the dilapidations in other parts of the cathedral, and to assist in repairing the parish church. Gunton describes this chapel as the finest adjunct of the church, and it is a matter of tradition that its internal ornaments were strikingly beautiful. Many of the fragments bear evidences of colouring ; gold and crimson pigments are even, after the lapse of all these years,

very prominent throughout. All the better work is of clunch stone, and bears the interpretation that the fragments have belonged to a gorgeous shrine or some elaborate arcading. Although they have had some very rough usage, it is hoped that they may be put together and some definite idea of the original whole of which they formed part presented. Together with the lighter carvings in clunch, which of course had asylum inside the Lady Chapel, numerous examples in Barnack stone have been also brought to light which were a portion of the actual structure. It is also curious to note that some of the stone-work which faced the buttress was none other than portions of stone coffins.

The fifteenth century roof of the church of St. Brannock, near Barnstaple, one of the finest in the West of England, says the *Athenaeum*, has been restored. The rafters, 34 feet long, constructed without tie beams, which had spread and thrust out the walls on which they rested, have been drawn together and secured with iron ties. Some of the moulded ribs have been renewed, only, we trust, as constructional features ; the decayed bosses ought not to be replaced with imitations of the ancient types, but with uncarved blocks only. The well-known large boss of St. Brannock and his pigs has not, we understand, been meddled with.



### Meetings of Antiquarian Societies.

**Alford Field Club.**—July 7.—Excursion to Clatt. —Starting from the Bridge of Alford, the company drove over the Sowie Hill by the Old Military Road, which was once the main line between Huntly and Brechin. The club proceeded to examine certain objects at Knockespock. On the wooded and picturesque grounds of Knockespock, natural advantages have been assisted by the formation of several miles of walks, winding along the sides of wooded ravines, where flows the Casaiche Burn, whose waters have been formed into several successive ponds that give varied effect to the scenery. Plants abound along the hollows and sheltered parts, and the botanical members made several finds, among which were the sedum villosum, menyanthes trifoliata, orchis latifolia, polygonum viviparum, gnaphalium sylvaticum, pinguisula vulgaris, trientalis europea, pyrola media, lastrea oreopteris, and the cryplospodium.—Mr. Gordon then conducted the company along an old road which was said to be made by the Earl of Mar for military purposes, along the north side of the Coreen Range, and which is known as "Mar's Road," and can be distinctly traced between Lumsden and Premnay. Near the side of this road was shown, on the top of a small

eminence known as the "White Hill" or "Hill of Tillyangus," the remains of a circular wall forming what is called "the Gordon's Camp," which, tradition says, was the place where the clan took up their position during a feud which existed between them and the Forbeses in 1572, and which ended in a decisive battle in favour of the Gordons, the site of which is a little to the westward from the camp, and near to the source of the "Gaudy." In this locality is a well, known as "Black Arthur's Well," near to which Lord Arthur Forbes was killed, and to whose memory the hill above Littlewood Park was named "Lord Arthur." Human remains have been found at the battlefield, and lines of tumuli can be traced along the hill below a place known as "Jock's Cairn." The club had also the pleasure of seeing Mr. Minto's botanical collection.—Rev. Mr. Selbie called the attention of some of the members to several archaeological specimens which had been found during recent alterations to the church. It appears that the present church stands on the same site as it had stood in pre-Reformation times, and had been dedicated to "St. Julians." In making excavations in connection with the alterations, a very complete baptismal font was found, also a part of a stone with circular carving, a stone with a rectilinear figure cut to about  $2\frac{1}{2}$  inches deep, and a stone with cuttings which seem to be the counterpart of some embossment. It has been built into a wall, and the nature of the design gives the idea that it has had fitted into it the terminal of a reredos or some similar ornamental work. A large upright boulder was examined, which stands at the end of a cottage in the village, which bears the marks of Runic carving of ancient date.

**Somerset Archaeological Society.**—August 28.—Annual meeting. Address by the President, the Bishop of Bath and Wells. After alluding to the publication of the Rev. H. E. Reynolds' work on the "Foundation, Constitutional History, and Statutes of Wells Cathedral," and the Rev. James Bennett's report on the MSS. of Wells Cathedral, his lordship referred to the formation of the Somerset Record Society, the first-fruits of which was the publication of Bishop Drokensford's Register, edited by Bishop Hobhouse. This, with the bishop's careful and interesting preface, shed a flood of light upon the condition of the church at the beginning of the fourteenth century, such as the frequent acts of legitimization of candidates for Holy Orders (connected with the married clergy), the innumerable cases of non-residence, the holding of benefices by undrained persons and youths under age, the abuses of benefit of clergy, the manumission of serfs. "It may well be doubted," he says, "whether Bishop Drokensford (or any other bishop of his class) could freely communicate with the people of his village flock in their mother English tongue. His correspondence was written in Latin. His communications with his bailiffs on manorial business were in French, and that was probably the daily language at his table, as it certainly was in all his intercourse with his sovereign and nobles, and his utterances in Parliament and synod." What an unsatisfactory political and social condition of the nation was revealed, when the King and nobles, and the bishops, and the great proprietors, and courts of law, and the Houses of Parliament, spoke one language,

the language of the conqueror, and the common people spoke another, the speech of the conquered! Another volume has since followed by Mr. Emmanuel Green, viz., the "Survey and Rental of the Chantry Colleges, and Free Chapels, Guilds, Fraternities, Lamps, Lights, and Obits of the County of Somerset as returned 2nd Edward VI., 1548." He turned next to the three biographies lately written by Canon Church, and communicated to the Society of Antiquaries, the lives of Bishops Reginald, Savaric, and Jocelyn, covering the time from 1174 to 1242. In these papers the personal characters and work of the three bishops in connection, not only with the diocese, but with some of the most important historical events of the time, were brought out with much force, at the same time that many important details concerning the fabric of the cathedral and the building of other churches, and other purely diocesan details, are abundantly illustrated by contemporary records, many of them here for the first time brought to light. He had also had the pleasure of seeing another very interesting biography belonging to a later age—that of Bishop Fox in the reign of Henry VII., now in the press under the auspices of the Somerset Record Society, written by Mr. Chisholm-Batten. As Fox belonged to the class of statesmen-bishops and held successively the Sees of Exeter, Bath and Wells, Durham and Winchester, his life necessarily embraced a wide range both of secular and ecclesiastical interest, and would be another valuable contribution of archaeology to their general historical knowledge. Therefore, he was justified in mentioning as a matter of hearty congratulation that a very considerable addition to their knowledge of the early history of Wells and the county has been made since the society met at Wells in 1873. Bishop Hobhouse, to whom their society owed so much, and who was a master in archaeological research, had furnished him with a list of recent publications, all supplying materials for that grand desideratum, a history of Somerset. They might hope that the president of the society's next meeting at Wells would be able to announce to the members that a good county history was in the press, or perhaps to congratulate them on its completion. When he was for two or three weeks in Normandy, last June, he was impressed with the wonderful beauty and grandeur of the Norman churches. He saw the same features in the castles of Falaise, St. Aignan, and Mont St. Michel, and they appear also in our own Norman cathedrals, minsters, and castles on the Welsh border. When there his attention was turned to the Norman conquest of England by being in the birthplace and in the burial-place of William the Conqueror (Falaise and Caen); and being surrounded by the familiar names of places, such as Bayeux, Coutance, and Avranches, which occurred so often in the history of the Conquest, it was impossible not to feel the close connection between the character of the builders and the prowess of the warriors. And that feeling was brought to its height when in the cathedral city of the martial Bishop Odo, with its magnificent Norman church, one had spread before one's wondering eyes the Bayeux Tapestry, which, he was almost ashamed to say, interested him more than all the cathedrals put together. Prowess in architecture and prowess in war go hand in hand: the

buildings, which it is the province of archaeology to study and explain, are a clue to the character of the people who built them, and this was borne out by the history of the Egyptians, Assyrians, Greeks, Romans and Moors. It was an unaccountable fact that the art of drawing, which in the time of William the Conqueror had acquired the wonderful vigour displayed in the Bayeux tapestry, should have stood still and been in disuse, and made no progress for nearly 500 years. That it existed they had abundant evidence in the beautifully illuminated missals and other MSS. of early times, in early painted glass in churches, in fresco drawings, such as the St. Christopher in Wedmore Church, and many others elsewhere, and in occasional portraits. There was at Westminster a very early portrait of Richard II., and this meeting ought to be reminded of the most interesting portrait discovered a year or two ago by their secretary, the Rev. James Bennett, in South Cadbury Church, and described in last year's report. The church was dedicated to St. Thomas, and so about contemporary with Bishop Reginald. Mr. Bennett, while poking about his church, noticed that the wall in the south-east end of the nave sounded hollow. He accordingly pulled it down, and in doing so discovered behind it the very deep splay of a small Norman or Transition window. On the side of this splay was a portrait in vivid colours of a bishop, with strongly marked features, and mitre on head. Surely it was the portrait of St. Thomas of Canterbury. He hoped that that mention of it would cause an archaeological pilgrimage to Cadbury, and that some new Chaucer would immortalize it. His lordship said he ought to have adverted to the recent very important discoveries of the Roman baths at Bath; to that of the Roman villa near Yatton; the great find of Roman coins at Harptree, and to the other discoveries in Mr. Dawkins' department; and in conclusion he expressed the deep regret shared by every person in the room that they were deprived of the pleasure and benefit of Mr. Freeman's presence. The bishop afterwards entertained the members at luncheon in the thirteenth-century vaulted crypt of the palace. After luncheon Mr. Edward Buckle led the party over the palace at Wells, and explained in considerable detail the architectural features, and then pointed out some of the structural peculiarities from the outside, but this part of the proceedings was interfered with by a heavy downfall of rain. At four o'clock the deanery was visited, the dean giving an interesting account of it, and taking the party over the apartments. Afterwards a few persons braved the downpour and accompanied Bishop Hobhouse to the Vicar's Close, which completed the afternoon's programme. There was a large meeting in the evening at the Town Hall, under the presidency of the bishop. Canon Church read a valuable paper on documentary evidence relating to the early architecture of the cathedral, being the substance of the learned Canon's researches into the Chapter records, throwing much additional light on the history and archaeology of the cathedral. This was followed by a paper by Professor Freeman, who, however, was unable to be present, which was read by Professor Boyd Dawkins. The Rev. Prebendary Scarth read a paper on the hoard of silver coins found at East Harptree, which closed the proceedings. On the fol-

lowing day an excursion party was formed. The first halting-place was Rodney Stoke, about five miles north-west of Wells. Thence the party proceeded to Cheddar Cliffs, and Professor Boyd Dawkins, ascending an eminence, discoursed for a considerable time on the origin of the gorge, the formation of the rocks, and the remains discovered in the caves. The party then repaired to Cheddar, and thence drove to Wookey Church, which the vicar (Rev. T. Holmes) described from his published work on the church and manor of Wookey. The manor house was also visited. The excursionists then proceeded to Summerleath, where they were entertained by Professor and Mrs. Freeman, and afterwards started for Wells, which they reached about six o'clock. There was a meeting at the Town Hall at eight, at which papers were read by the Rev. W. H. Pereira, on "The heraldry of the cathedral windows;" the Rev. J. A. Bennett on "A tabula or martyrologium of Glastonbury Abbey;" Mr. W. St. John Hunt on the "Seals of the diocese," etc. The meetings of the Society were brought to a close on August 30. The church of St. Cuthbert was to have been described by Professor Freeman, but as he was still unequal to the task of public speaking, the description of this building was omitted, but the church was left open for the inspection of those who chose. The cathedral also was to have been described by Mr. Freeman, whose place was supplied by the Rev. Canon Church, Mr. E. Buckle, and the Dean. The Chapter-house was visited, and a slight sketch of its history given by Canon Church, and its architectural features described by Mr. E. Buckle; Mr. St. John Hope also called attention to some of the heraldry of the window. The Dean afterwards described the west front. After luncheon, the party, accompanied by the bishop, drove in breaks to Pilton and Croscombe. The bishop held a reception at the palace, and the whole of the proceedings were brought to a close by votes of thanks.

**Newcastle Society of Antiquaries.**—August 11.—Meeting at Stella Hall, the residence of Mr. Joseph Cowen, who gave a description of the building, with an account of its previous occupants. He confessed he had never attended a meeting of the antiquaries, and he had not expected that so many people would be interested in the building. Although Stella Hall was an old house, it was not, like so many of the old residences in the neighbourhood, known to have been the seat of any of the feudal lords. It had never rolled back the tide of war against an advancing enemy. The incidents in connection with it were of local rather than of antiquarian or historical interest. It was believed to have been originally a religious house. It was thought by some that a convent stood on the same site before the Conquest, but if so almost all the remains had been removed. The first authentic records of the house, he thought, related to the year 1143 in the reign of Stephen. Stella was made over by the bishops of Durham to the nuns of St. Bartholomew in Newcastle, who held it, and lived in it in peace and contentment, varied only by little internal troubles, for four hundred years, and discharged important duties in the locality. It was very easy to perceive that the house was a pleasant residence then, whatever it might be now; for the river was then well supplied with fish, and there were no railways,

smoke, nor factories to spoil the pleasantness of the situation. At the dissolution of the monasteries and religious houses, the property of the nuns of St. Bartholomew fell into the hands of a favourite of King Henry. Ultimately Stella came into the possession of the Tempests, an influential family of Durham, who were continually involved in the political movements of the day. It was by them that the house in its present form was built on the site of the old nunnery. The property afterwards passed into the hands of Sir Francis Tempest's sister, who married the fourth Lord Widdrington. During the occupation of the Widdringtons a battle was fought close by between the Presbyterians and the Royalists, and there was a local tradition of Cromwell having stayed at the house. In 1715, after the battle of Preston, Widdrington, along with other leaders in the rebellion, was sentenced to death, and though he was not executed, his property was confiscated. Stella, however, was afterwards returned to him by right of his wife. The house remained for some time unoccupied, except that the Roman Catholic Chapel, added to it by the Tempests, formed the residence of a priest. Under the Widdringtons' occupation many improvements were made internally.—Mr. Cowen pointed out the arms of the Tempests cut in stone above the door, and then led the way into the house. The entrance hall, a long, wide apartment, the ceiling of which was ornamented with designs in plaster closely resembling the Italian work on the walls and ceilings of Lumley Castle, was formerly the dining-hall. A still more noteworthy example of plaster work was seen in a drawing-room adjoining, where a large panel, taking in nearly the whole surface of the wall, was enriched with a landscape design in relief, being probably a representation of local scenery. From an antiquarian point of view, the most interesting portions of the building were the wings, containing the rooms which had formerly served as a Catholic chapel, in the upper story; and much attention was bestowed on the old wooden staircase leading down from the chapel, and the oaken doors, which appeared to have been preserved in their original condition. The mediæval tapestry covering the walls at the principal landing, and representing the story of Hero and Leander, was greatly admired. It was in very good preservation, and was stated to have been worked by the nuns in the thirteenth century, though one or two of the visitors considered that the character of the work indicated a later period. After going through the cellars and inspecting the old dungeon, the visitors were offered refreshments. A vote of thanks was accorded to Mr. Joseph Cowen, and after a visit to the haughs where the battle of Newburn was fought, the party returned by train to Newcastle.

August 29.—Meeting in the library of the Old Castle. Mr. Gibson presented some pieces of wooden pipes that were recently discovered in the Side. Mr. Heslop said that while some new telephone lines were being laid in the Side, two lengths of wooden pipes were turned up. He was very soon on the spot, but he found that he had been anticipated by Mr. Gibson, their attendant, who was always alert, and who had already secured these pipes for the Society. They were very interesting indeed. They were made of elm, and illustrated two methods of joining pipes.

There was, in one method, a butt joint, which was made water-tight by an iron ferrule. There was also the spigot and faucet principle, a pointed end fitting into a cup-shaped socket, fastened with a pin. Both these kinds of joint were illustrated in this pipe. In 1668 an Act was obtained to supply the town with water, and 4-inch pipes were put down from the Town Moor and across to Gateshead, where the water was pumped to Holmes's Close, and gravitated back again to Kale Cross on the Sandhill. He believed this was one of these old water-pipes. No doubt the line of pipes would pass down the Side. The Rev. J. R. Boyle said the pipe was one of those laid down in 1704 to carry off the surplus water from the Pant on the Side to the Cock at the Sandhill. Dr. Hodgkin said a letter had been received from the Society of Antiquaries in London, stating that a congress of delegates of Societies of Antiquaries was to be held at Burlington House on some day during the ensuing autumn, the objects of the conference being, first, the better organization of antiquarian research; and, second, the preservation of ancient monuments and records. It was agreed that the secretaries of the Society (Dr. Hodgkin and Mr. R. Blair) should attend the conference as delegates from the Newcastle Society. Dr. Hodgkin read a paper by Mr. William Adamson, of Cullercoats, on "Redesdale Families."

August 30.—The members of the Newcastle Society of Antiquaries and those of the Durham and Northumberland Archaeological and Architectural Society had an excursion to Bamburgh Castle, over which they were conducted by Mr. Cadwallader Bates, who read an interesting paper on the "History of Bamburgh." Canon Greenwell drew the attention of the visitors to an interesting relic of the ancient owners of the castle, which one of the members had handed to him for exhibition, viz., a visiting card of Dorothy Forster, which had been found among the Delaval papers. The visitors then paid a visit to the old Church of Bambrough, where the archaeological and architectural features of the building were described by Canon Greenwell and Mr. C. C. Hodges.

**Hampshire Field Club.**—July 25.—Meeting in the Isle of Wight. The geological museum in the Literary Institute at Ventnor was inspected. Bonchurch was visited, and Mr. T. W. Shore read a paper on the antiquity of botanical folk-lore. "It is not necessary to remind the botanists of the Hampshire Field Club that no one branch of science, such as botany, can be studied far without the connection of such a subject with kindred sciences, such as geology, being brought forcibly before the student. I hope the members of the Field Club will co-operate in the preparation of lists of plants in our country which appear to be confined to, or to flourish best under special geological conditions. Such lists would be equally interesting to the botanist and geologist. I do not, however, wish to enlarge on the connection between these two branches of scientific study, but briefly to draw the attention of the Club to the association of botanical study with other branches of study with which the Hampshire Field Club is concerned, viz., with the study of antiquities and folk-lore. That botany has an interesting connection with antiquarian study is not generally known, but that connection arises through the real or reputed medicinal properties

of plants. We have all heard of Herbals, those curious old medical books which perhaps some of the members of the Club may possess; but few of us probably realize their immense antiquity. We read in old botany books or old herbals of the eighteenth, or perhaps the seventeenth, or perhaps even the sixteenth century, of the curious herbal remedies for various complaints with which the human body is afflicted, possibly with much amusement, but for the most part fail to realize that these old herbals are only latter-day versions or copies of botanical remedies for various complaints, which came down to the latter-day people of the fifteenth, sixteenth, or seventeenth centuries from the philosophy of the ancient Greeks and Romans, transmitted to them, and to us, through our remote forefathers in these islands, the Anglo-Saxons, and perhaps some of them through Romano-Britons. For example, many of us, perhaps most of us, in our rambles in this or other countries have seen the common houseleek ('Sempervivum tectorum'), which I have heard also called singreen, growing on cottage walls or roofs; we have, perhaps, examined it, and questioned the cottager who so carefully preserves it, of its remedial properties, and possibly there are some here who have been still more curious about it, have searched it out in the old herbals, or cross-examined some reputed old herbalist or other specially qualified medical botanist about it, or some similar plant. It will, therefore, be perhaps not wholly uninteresting if I bring before you what the Anglo-Saxon herbarium has to say about it. It says 'This wort is called molu, and by another name singreen, of which Homerius saith it is full of worts the brightest, and that Mercurius found it. The ooze of this wort is very beneficial, and its root is round and swart, also of the size of a leek. For sores, take this wort, pound it, and lay it thereto; it alleviates the sore.' This is taken from an Anglo-Saxon MSS. copy of the *Herbarium of Apuleius*, preserved, I believe, in the Bodleian Library, and it shows us that the curative plant-lore of the old herbals of two centuries ago was but a survival of Anglo-Saxon remedial plant-lore. You may hear the virtues of the houseleek still described here and there in parts of Hampshire, but the board schools and other schools of this age are fast destroying our ancient folk-lore, including all its remedial plant-lore, which flourished down to the last century. The schools are making us all so respectable as to forget our ancient folk-lore. The herb physic, or leechdom, in Anglo-Saxon time included a very large number of remedies to be derived from a very large number of the common plants which grow around us at the present day, such as the betony (*Betonica officinalis*), the potentilla reptans (concerning which I have myself heard its use described by a countryman exactly as it was used in Anglo-Saxon time), the henbane (*hyoscyamus niger*), the gentian, the watercress (*nasturtium officinale*), agrimony (*agrimonia eupatoria*), and a large number—a very much larger number than I could mention—all find a place in the Anglo-Saxon Herbarium, where their curative properties are described, and I am convinced that there is in this country much curative botanical folk-lore, which is rapidly passing away, and which it would be desirable this Club should, if possible, collect before it is impossible to collect it. Those

who come after us will be incredulous if they merely read of the survival of the botanical folk-lore of their Anglo-Saxon ancestors down to the nineteenth century. For us and for them it would be interesting, therefore, to collect this folk-lore while we may, as a proof of such a survival in this country."

**Penzance Natural History and Antiquarian Society.**—July 13.—A paper was read by the Rev. W. S. Lach-Szyrma on "Madron Well and Chapel": "The subject of the magic, or sacred, wells of the ancient populations of Britain and Ireland is a topic of considerable interest. Like most European nations the Britons regarded certain wells as possessed of magic properties. We find these superstitions common from the steppes of the Volga to the western shores of Ireland and the Scottish islands. Among the Slavonians there was a belief in fairies haunting the springs and also subterranean halls beneath the watery depths. Especially was this common among the Bohemians. Classic art has familiarized us with the ancient Greek and Italian beliefs in the nymphs of the springs, especially the springs of the fountains of rivers. Among the Celts (as among other Aryan races) the feeling was very strong, and probably was a part of the mysteries of Druidism. In the North of England, as well as in Cornwall, there are still to be found survivals of this antique superstition. As late as 1740 sickly children were dipped in St. Bede's Well, near Jarrow, and a crooked pin dropped in it. This is strikingly parallel to the Madron Well and a case at the other end of England. It is strange that the two extremities of England should, in scenery and folk-lore and many other things, be so much alike. At Whitford, in Flintshire, there is a magic well for weak eyes, and water from Lock-saint Well, in Syke, is taken internally for many complaints. At Sefton, in Lancashire, there is a fortune-telling well, where, by throwing pins, the fidelity of lovers and date of marriage can be augured. At Worm Well, in Lambton, and at Wooler, in Northumberland, are wishing-wells, where pins are used as offerings. At St. Helen's Well, near Thorpe Archin, Yorkshire, rags are attached as votive gifts. These magic wells were often consecrated, on the conversion of Britain to Christianity, and thus converted into baptismal wells. This healing-well of Madron belongs to this class (like St. Bede's Well to which I have referred). We have also seen another case in the mystic well of Ludgvan, in our recent trip, with its anti-hanging charm. The well of St. Keyne (near Liskeard) is still more famous; for the charm it possesses is no less a one than the spell of the *Cader Myghell*—the magic chair of St. Michael's at St. Michael's Mount, which I hear that some of our members in the last excursion tried, i.e., the dominant rule in matrimony. If the husband drank first of the mystic well of St. Keyne, 'he should be master for life.' But woe betide him if the lady was the first to drink. The charm of this Madron Well is different. It confers no matrimonial privileges, I believe; not yet does it preserve offenders from the last penalty of the law. It is simply a healing-well. Bishop Hall certifies to some cases in his time when he was Bishop of Exeter. The original baptistery was, possibly, that of St. Padarn, or Madern, the blessed visitor of Britain, who, among his many missionary journeys, visited

this place and not improbably baptised the Cornu-Briton converts in this chapel. The existing edifice, I need hardly say, was erected ages after St. Madern's death. It is clearly mediæval. It is probable the altar was not consecrated, but a portable altar was brought here, and placed on the altar-slab. In modern times, both in England and through Latin Christendom, it is customary for the font to be raised above the floor of the church, as we all know. In the Brito-Celtic church it appears, on the other hand, that the font was usually below the surface; in fact a well or a tank. The Brito-Celtic rubric directs the candidate '*descendit in fontem*': he goes down into the font or the fountain. The idea of the font being below the church is more primitive, and favours the idea of immersion. The font raised over the church-floor is a modern or mediæval development. This font, as that (probably) of Ludgvan, is below the floor; in fact is a fountain."

**Kent Archaeological Society (continued).**—August 2.—The second day of the Congress, like the first, was passed most agreeably, chiefly in visiting, in increased numbers, the churches of Cheriton, Newington, Lyminge, and Saltwood, together with Saltwood Castle. Cheriton is, probably, of Saxon foundation, though it seems first to appear in our local history in the reign of Edward I., when it was the demesne of Robert Scotton, governor of Dover Castle. From his family it passed to the Valoigns, then to the Faggs, and lastly to the Brockmans. The church contains two full-length monuments in stone, rather rudely sculptured. Newington, like Cheriton, is in the Lathe of Shepway, near Hythe. From the reigns of John and Henry III., its history is well understood down to the present, but architectural features show it was of pre-Norman origin. These churches were described by the Vicars and Canon Scott-Robertson. The drive to Lyminge was much enjoyed, for the sun shone and the country was beautiful and diversified. As the long line of carriages approached the secluded village, the church bells in their merriest peals rang out a welcome, and the visitors, some 200, were soon under the roof and guidance of their hospitable host, the Rev. Canon R. C. Jenkins. There is no church in England more interesting than that of Lyminge, connected with a monastery and its appendages, the ruins of which are covered by a large extent of land. The whole of these are upon, or connected with, an extensive Roman villa, upon which the church itself is built. This was discovered by the Canon, who, in good taste, has left open a portion near the entrance of the church. Though mostly the church is the work of St. Dunstan, yet parts of walls are standing which must be attributed to the early part of the seventh century, walls with windows twined with Roman tiles and altogether built *more Romano*. Within the church, Canon Jenkins gave an elaborate and lucid description of the church and its history, at the close of which he invited his numerous visitors to a repast in the rectory. At the same time the Canon was exhibiting in his library a choice and extensive collection of the classics, as well as rare early mediæval works, among which was a beautiful devotional book of the fourteenth century given him by Mr. Ruskin. Among a few choice paintings is one which, in addition to its intrinsic

merits, derives an extra interest in having belonged to Lieut. Waghorn, whom Chatham has just honoured. Further yet, in the library was exhibited a small collection of Saxon weapons and ornaments, discovered in a cemetery near Lyminge, not yet explored. Ere the visitors left, the thanks of the Congress were returned to Canon Jenkins, and also to the Misses Jenkins for their great attentions. To render more justice to the learned Canon, we refer our readers to *Some Account of the Church of St. Mary and St. Eadburg, in Lyminge*, by Robert C. Jenkins, M.A., rector and vicar of Lyminge, London and Folkestone, 1859; also to *Collectanea Antiqua*, vol. vi., 1861. On leaving the merry bells speeded the parting guests on to Saltwood Castle. Saltwood Castle is so well described in local works that any account of it in this brief report would convey but a faint notion of its great interest. It is deeply moated, and the external walls are in good preservation. They enclose, by our estimation, about two acres, upon which was a chapel, or, indeed, two, for Canon Scott-Robertson, who had well studied the place, declared that what some took for a grand banqueting-hall was also a chapel. The whole of the internal remains were elaborately described by the Canon.

**Cambrian Archaeological Association.**—Annual meeting, at Cowbridge, August 13. Address by the Bishop of Llandaff, the President-elect. Perhaps the most interesting monument within the verge of their present resources was the vast cromlech near Dyffryn, in the parish of St. Nicholas. It was, he believed, one of the largest, if not the largest, of such remains to be found in the kingdom. Other remains of the same period, but of smaller dimensions, existed in the immediate neighbourhood. Encampments of greater or less extent, scattered at intervals over large portions of the land of Morgan, served to remind them that their forefathers were not so wholly engrossed in peaceful pursuits as to neglect to guard themselves against the attacks of their enemies. His lordship proceeded to notice some of these remains which were more immediately connected with the advent of the Romans, and then passed on to remark that the period that followed the departure of the Romans had few objects of interest for the archaeologist. The northern invaders' rule was unlike that of the Romans, and provoked a more obstinate and prolonged resistance. The results of this were still to be seen in the remains of the many Norman and English castles which abounded in that and the neighbouring counties of South Wales, and which furnished for the archaeologist some of the most interesting objects of research. Many of the parish churches, he added, would be found interesting on account of their peculiar construction and the various styles of architecture, and he particularly referred to the Church of St. Iltyd, or Llantwit-Major. Archdeacon Thomas moved a vote of thanks to the bishop for his address, and referred to the origin of the visit to Cowbridge. Having visited most of the chief places in North and South Wales, they thought it would be a wise and good plan to take up some of the smaller places, of which few offered so many attractions as Cowbridge, the district being especially interesting on account of its connection with the earliest planting of Christianity. Mr. E. Laws read a paper on "The Black Friars of

"Cardiff," and the meeting closed. On August 14, the archaeologists made an excursion. The first stoppage was at St. Hilary, where the church was inspected. Being built at various periods its architecture embraces Norman and Perpendicular. At Old Beaupre, the beautiful porch erected in 1600, which is the work of a Welshman, was much admired. The Church of St. Athans was the next stopping-place; the building, though largely restored, preserves its ancient characteristics. The visitors afterwards drove to Gileston and Fonmon, the latter an ancient seat held by Mr. H. O. Jones's ancestors from the time of the Commonwealth. Penmark had to be passed by, but a stoppage was made at Llancarvan to inspect the church, a twelfth-century building. Llantrithyd was visited, where some time was spent in the church, which contains some remarkable monuments.—In the evening a meeting was held at the Town Hall, under the presidency of the Ven. Archdeacon Thomas, who read a paper on the "Norwich Taxation of the Diocese of Llandaff, 1254." He first referred to two old taxations of the Diocese of Llandaff, etc., the MSS. of neither of which had been printed; one made in pursuance of a grant by Pope Innocent to Henry III., and the other the "Nova Taxatio," as to some part of the Province of York, made in 1318. He went on to show that the Dioceses of Bangor, St. Asaph, and Llandaff were more extensive in the earlier than in the later taxation, an evidence that the work of organization and sub-division had been brought to bear upon them in the interval of forty years. The lists of the churches, too, were fuller in the earlier than in the later, a fact of interest, because it proved that many churches existed at that time which had been supposed from the later omission to have been of later foundation. The value of the benefices and their relative increase during the interval between the two taxations may be seen from the following figures, the dates being 1254 and 1291: St. Asaph, £208 9s. 8d., £1,332 18s. 9d.; Bangor, £134 8s. 11d., £698 16s. 8d.; and Llandaff, £834 1s. 4d., £1,154 14s. 8d. A striking feature in the later taxation was the large number of religious houses, no fewer than thirty being enumerated, of which seventeen were within the diocese, and the great extent to which appropriations had been carried, as many as fifty-two churches, some, too, with capella, being appropriated to them, exclusive of those to the cathedral chapter. These houses, moreover, were of recent foundation, or, at least, recently refounded, and to them the Norman conquerors had transferred even the endowments of the older and native institutions of the country. In the Deanery of Llandaff the Norwich taxation named thirty-seven churches, as against forty in the later MS. and twenty-two in the printed list. The enumeration of thirteen ecclesiæ and five vicarages within this one deanery which did not occur in the published Taxatio showed how important the MS. was for the ecclesiastical history of the diocese. In conclusion, the Ven. Archdeacon said it only remained to add that in connection with the cathedral chapter several names occurred which he had not met with elsewhere, and they, with the other memoranda which he had had the satisfaction of laying before them, would help to complete an obscure portion of the history of the diocese, which had already such a large amount of

material, and only awaited its worthy interpreter.—Mr. Edward Owen read a paper on "English Influence in North Wales." One of the most interesting, and at the same time most difficult, subjects of inquiry in the domain of Welsh history was the action of English judicial practice upon that of the Welsh, and its connection with the social development of the latter people. It was but recently that this branch of inquiry had been cultivated according to the comparative method that had proved so successful in other departments of research, and progress was necessarily slow, because of the paucity of materials at the command of those who were engaged in the study of early Welsh institutions. The present paper was intended to be a contribution towards the proper understanding of the relations existing between the English and the Welsh at the period of the Edwardian conquest. With this view Mr. Owen, after sketching the condition of Gwynedd, or North Wales, proceeded to analyse the report of a commission issued by Edward I. in 1281 to inquire generally into the differences between the English and Welsh method of judicial procedure. The evidence taken before that commission at Chester, Rhuddlan, the White Monastery, Montgomery, and Llanbadarn Fawr, went to show that the Welsh practice in suits for immovable property, as it is described in the codes of Hywel Dda, had been almost entirely displaced by the English system of proceeding by inquisition before a judge and jury. There could, indeed, be no doubt in the mind of the student of the Welsh laws that the system of trial by jury had not at the date of the Conquest been elaborated in Wales, at least, in the most important causes relating to land and to inheritance. The practice of compurgation or rhaith was common, but the point to which the English law had just arrived—that of placing upon the jury the responsibility of deciding upon questions of fact—had not been reached in the Welsh legal procedure. The evidence of Madoc Ddu at Llanbadarn, that there had once been in Arwystli a Welsh judge, or ynad, called Iorwerth Fychan, who had acquired that position because he had been to North Wales to learn the laws of Hywel, yet was not a judge by hereditary right, as was the custom in Gwynedd, afforded a most interesting comparison with Irish legal methods, and proved the essential identity of the practice of the Gaelic and Brythonic legal systems. The laws of Ireland, known as the Brehon Laws, were in no sense the products of monarchical or legislative activity, but were the rules drawn up by an hereditary caste of jurists to answer every supposititious case that might arise. And it seemed probable that the labours of Hywel in the tenth century were confined to the codification of such judicial rules as served the Welsh ynid. It was an important fact that the Welsh laws were as defective in what jurists termed "sanction," or power to enforce obedience to a legal decree, as those of Ireland. The main object of the Irish Brehons was to force disputants to refer their quarrels to a Breton, or to some person in authority advised by a Breton, and there could be no doubt that the practice in Wales was analogous, while assent to the verdict was secured by the quasi-religious influence of the judge. It was especially striking to observe, in view of the remarks of Sir Henry Maine on the exer-

cise of judicial functions by the Druids of Gaul, that Iorwerth Fychan went to North Wales—no doubt to Anglesey—the chief seat of insular Druidism—in order to acquire the hereditary lore of the judges of the sacred isle. He might almost be regarded as the lineal descendant of the Druids of Mona, and the last of the Welsh yneid. While, however, the evidence collected by the commissioners of 1281 conclusively proved that the English judicial system was rapidly replacing Welsh usages throughout the Marches, it was deserving of notice that in every compact or treaty of peace made with England the retention of the Welsh laws was especially stipulated for. The complaints of the Welsh before their final outbreak show that determined efforts were being made to thrust upon them the harsh features of the English manorial system, and how bitterly they were resented by a people to whom the heavy burdens of a villein were unknown. When the duty devolved upon Edward of bringing into harmony the Welsh and English systems of legal procedure, he foresaw that it was impossible to make a clean sweep of usages, some of which still retained sufficient vitality and usefulness to render a cordial union between the two peoples impossible. This was specially the case in the most peculiar feature of the Welsh social system, the law of succession known as gavelkind, or equal division amongst all sons. By that masterpiece of calm and conciliatory statesmanship, the Statute of Rhuddlan, it was permitted to continue, Edward foreseeing that it could not long survive the other elements of a fast decaying system. By the time of Henry VIII., it had become so burdensome that it was abolished at the instance of the Welsh themselves. The change in public opinion had been peacefully effected; it was a mere matter of development, and we were hardly able to trace its course. A clue, however, was afforded by an inquisition (now in the Record Office) made in the third year of Edward III., on a writ ad quod damnum, issued on a petition of Richard de Pulesdon, praying the King to receive into his hands the lands of the aforesaid Richard, and to re-enfeoff him, with the remainder to each of his sons in succession. As he had eight or nine sons, the number was, no doubt, the reason that prompted the procedure in the instance of Richard de Pulesdon, and probably in many other cases. Thus were old customs—survivals of the tribal form of society, from which a nation finds it so difficult to depart—merged into the modern channels of national development, though primitive usages held their ground in the humbler departments of agricultural life, and were still to be dimly traced in the field names and customs of modern times. On the subject of language, Mr. Owen remarked that Mr. Palmer, in his "Early Tenures in the Lordship of Bromfield," had affirmed that the predominance of Welsh speech and of Welsh sentiment in that district was not seriously threatened until two or three centuries after Edward I. "That the Welsh speech suffered," said Mr. Owen, "Mr. Ivor James has incontrovertibly proved, but Welsh sentiment was keenly alive, and soon led to a remarkable revival of language and literature."—Mr. J. A. Corbet, of Cardiff, read a paper on "The Manor of Llanblethian. On August 15, an excursion was made. The first stoppage was at St. Bride's Major, where the

church, which is early Norman, was inspected. At Ewenny Priory some interesting features in the church were pointed out by Colonel Tarbervil. At Coyt the castle ruins and the church were examined, and at Coychurch the diocesan architect and the rector gave addresses on the history and interesting features of the church. Some of the excursionists visited St. Mary Hill, meeting the main body at Llangan, where they were entertained by the rector.—In the evening, meeting was held under the presidency of Archdeacon Thomas. Mr. S. W. Williams, F.R.L.B.A., read a paper on "Further Excavations at Strata Florida Abbey," mentioning that £145 had been raised for the work of clearing the site of the church sacristy, chapter-house and part of the cloister, and the work was recommenced on May 24 last, and continued until August 4, when the funds were exhausted. Since reading his paper at Denbigh he had discovered the fact of the occupation and desecration of the Abbey during the rebellion of Owen Glendwr in 1402, when it was occupied by Henry, Prince of Wales (subsequently Henry V.), with 600 archers and 120 men-at-arms for a period of six months. There was another historical fact which should be mentioned in connection with the destruction of the Abbey Church by fire, which had probably been published. "The Chronicles of St. Werburgh" ended in 1265; the writer was contemporary with the event he described, and the truth of his description was most certainly borne out by the evidence which has come to light during the excavation. His statement did not agree with the statement more or less implied by Wharton in *Anglia Sacra* (vol. i., p. 156), followed by Roberts in his account in the *Archæologia Cambrensis* (1848, p. 123), and also repeated by the reader of the paper in his former paper, published in the *Archæologia Cambrensis* (1887, p. 292), that the Abbey was burnt during the Welsh wars, 23rd Edward I. (1295). However that might be, there was ample evidence in the ruins themselves of a great conflagration having taken place which destroyed the Abbey Church. He might mention that in Edward I.'s charter, dated March 30, 1300, it was distinctly stated that the Abbey was burnt down by mistake during the Welsh wars. And there was a tradition in the district that it was burnt by King Edward's orders, and the place was still pointed out, on the high ground overlooking the Abbey, where the king halted his army, and, it is said, waited for the abbot to come, according to his promise, with the principal men of Cardiganshire to make their submission. The abbot failing to fulfil his promise, the king was so incensed that he gave orders for the destruction of the monastery by fire. Of course, it was just possible that the church was destroyed by fire in 1284, and that King Edward's forces only destroyed the conventional buildings and spared the church. The whole of the site over which they had permission to excavate was within the churchyard of the parish of Strata Florida, a very extensive churchyard, but no modern burials had taken place in that portion of it occupied by the ruins. Externally the north wall of the north transept had been cleared, also the east and south wall of the presbytery, the east wall of the chapels on the south transept, and the sacristy and chapter-house, disclosing the freestone plinths and magnificent buttresses. A portion also of

the south wall of the nave had been cleared in the cloisters, enabling them to find the south-east door of the nave, with its very beautifully-moulded jambs, perfect for a height of nearly four feet. One jamb was also discovered of the south-western doorway of the nave, opening into the western alley of the cloisters, and at the north-west angle of the nave the base of the angle buttress had been found. The outer walls of the nave did not appear to have had buttresses corresponding with the responds of the piers in the aisles. The excavation of the external face of the walls of this portion of the church had disclosed the fact that buttresses were built to take the thrust of the groining and arches at every point, and that the greatest care was taken to build them solidly and well. Following the line of external excavation, they came to the north transept, the whole external face of which had been cleared down the original ground-level, and it had enabled them to find the plinths of the square buttresses, of very Norman type, and the elaborate moulding of the north door. The external wall of the west end of the presbytery, like the north face of the north transept, had been cleared down to the original ground-level, and there were, in addition to the angle buttresses, square pilasters carried up between the centre and side lights of the east window, which was a triplet; and these pilasters, like the buttresses, were of ashlar work. Externally, on the eastern side of the south transept had been found a series of monks' graves, some of which have still their carved headstones *in situ*. Continuing the excavation along the face of the eastern wall of the south transept, they discovered still *in situ* the window of the sacristy. Beyond this there was a change in the character of the walls, the workmanship being inferior. The chapter-house had the foundation still remaining of the stone bench upon which the monks sat in conclave, and masses of the entrance doorway had been found, consisting of arch moulds, bases, and capitals, and a portion of the base mould of one side of the door still *in situ*. The character of the mouldings found was clearly of later date than the church, and was of early English type, whilst all the work in the church itself was distinctly Transitional or late Norman. Returning to the interior of the church, and commencing at the west end of the nave, one of the most interesting and important facts discovered was the finding of the western respond of the south arcade *in situ* for a height of 10 feet above the floor-level of the nave. He believed he might venture to say that in Strata Florida they had found a most unique and peculiar type of arcade. Alterations had been made in the shape of the pier subsequently to the great fire, and he found that fragments of moulded work had been used as quoins in repairing the damage caused by the burning of the Abbey Church in 1284. Originally all the piers were of oblong plan, but had been altered at some later period, probably after the fire. He believed he had discovered probably the finest series of tile pavements ever seen in any ruined abbey in England and Wales. He then went on to speak of the elaborateness of the carving throughout, and asked, Who were the workmen? Was there a school of native workmen? Finally, he asked for further funds to carry on the good work of recovery.—

Mr. J. W. Willis Bund, F.S.A., read a paper, discussing the question, "Who founded Strata Florida Abbey?" He entirely rejected the theory that it was Rhys ap Tewdwr, and did not at all believe it was his grandson, Rhys ap Gruffydd, contending that a Welsh prince was not likely to found a Cistercian house, for the Cistercians were more Norman than the Normans. Dealing with the question affirmatively, Mr. Willis Bund argued that the founders were the Norman family of Clare, who were lords of Cardigan, holding the strong castle of Ystrad Meurig, and who were admittedly the founders of the Cistercian Institutions of Neath, Margam, and Tintern.—On the next day (Thursday), after a visit to Cowbridge Church, the party drove to Llanblethian, where the castle was inspected. At Llanmihangel Place the visitors were entertained by Mr. W. Jenkins; and at Llantwit Major a long stoppage was made for the examination of the church. Mr. Romilly Allen, too, read a paper on the inscribed stones of Llantwit Major. The next stoppage was at Caerwrgan, where excavations are being made by the Cardiff Naturalists' Society, under the direction of their curator, Mr. Storrie, and their excavations have been rewarded by the discovery of pottery, an urn, a Roman coin, and other interesting objects. The party then proceeded to St. Donat's Castle on the shores of the Bristol Channel. After visiting the church the journey was resumed, Marcross Castle and Church being inspected on the way home.—In the evening a meeting was held, over which the Rev. Archdeacon Thomas presided, and he gave a *résumé* of the work of the two previous days, Mr. S. W. Williams, Mr. S. Lucas, R.A., and Mr. Ildy Nicholl adding their impressions.—Mr. D. Jones read a paper on the social position of Glamorganshire during the Tudor period, and Mr. E. Laws a paper on St. Fagan's Fight, when the Royalists were defeated by the Parliamentary forces.—On Friday a pleasant excursion was enjoyed. At Dyffryn St. Nicholas some time was devoted to the examination of the cromlechs which are to be found in the neighbourhood. A short stay was made for the examination of the church of St. Lythan's, at St. Fagan's, named after a missionary from Rome who came in A.D. 180. The visitors were shown over the church by the rector, the Rev. W. David. The castle, which is a seat of Lord Windsor's, and is believed to have been originally built in the earlier half of the twelfth century, was next examined. The present manor-house was erected by John Gibbon in the reign of Elizabeth. What is supposed to be the site of St. Fagan's Fight was also pointed out, and the rector mentioned that a hundred years ago a lot of old muskets were found near the place, as well as a number of gravestones. At Llandaff the visitors were entertained by the Dean, and conducted over the cathedral.—In the evening a meeting of members of the Association was held for the transaction of Association business.—On Saturday a party of members paid a visit to Strata Florida, where Mr. S. W. Williams conducted them over the remains of the Abbey.

[Reports of the Royal Archaeological Institute, and the British Archaeological Association stand over till ne onth.]

## Reviews.

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*Berwick-upon-Tweed: the History of the Town and Guild.* By JOHN SCOTT. (London: Stock, 1888, 4to.)

The famous fortress of the marches, sometimes an English and sometimes a Scottish possession, needed an historian, and though we cannot award Mr. Scott the high praise of having fulfilled the post exactly as we deem it should have been, we can say that his distinct honesty of purpose, his wide use of thoroughly good material, and his undeviating rule of giving chapter and verse for all his statements, render his volume of great value. He tells us in his preface of what he had intended doing by way of preface in tracing out the times of Celt, Roman, and Saxon in this district: he must forgive us for saying that we are heartily glad that he stuck to his legitimate text, and did not wander into subjects which are certainly not needed as a part of local history.

The first mention of Berwick appears to have related to the year A.D. 833. But Berwick only became of first importance when the Tweed was recognised as the border between the two countries, and she lost her importance when that border was destroyed by the union. Thus it is as a border fortress and town that Berwick is known to history, and a curious and interesting career she has had in this capacity. The number of times the town was burnt, plundered, or destroyed, and the inhabitants massacred or maltreated, is truly amazing. The measures resorted to by John were infamous and inhuman, and of a piece with all that monarch's actions. Edward I. stained his magnificent character by a sudden outburst of fury against the town, during which he mercilessly slaughtered the inhabitants, and from which the town never really recovered. Succeeding kings lost it and re-captured it, and its history has nothing of the peacefulness which for the most part surrounds that of other towns.

It is singular that with such a history, unique at all events in the long continuance of its turbulent life, the same sort of government that obtained in other towns obtained also at Berwick. Special chartered privileges were granted by the sovereign on several occasions "because of the extreme poverty of its inhabitants;" special inducements were offered to English merchants to settle there and open up trade within its walls; but over and above these extraordinary facts the history of its system of government is singularly like the history of almost all town-government in England and Lowland Scotland. The Guild had great powers at Berwick. They appear to have developed more quickly than elsewhere the functions of keeping direct control over merchants; and in the curious and interesting combination of the famous four burghs, of which Berwick was one, we can detect some facts in the history of mediæval commerce which ought to receive attention from the student of economical history.

The pages of this handsome and bulky volume are too crowded with facts for us to be able to do more than give this general outline of their contents. Many passages we should have much liked to quote at some length, but they are so linked with other passages equally illustrative of the facts they record that it is difficult to choose. It is one of the author's

merits that he deals largely with the facts of his case, and leaves theory alone. He is wise. He gives us a very important local history for which many future historians and students of national institutions will thank him.

*The Enemies of Books.* By WILLIAM BLADES. (London: Elliot Stock, 1888.)

What lover of books does not know this quaint little work on their enemies? Its re-issue, "revised and enlarged by the author," in the "Book-lover's Library" series, is satisfying and appropriate in every way. When we recently re-read it we put it down with a vivid sense of the injury wrought by the enemies of books, but we almost forgave our enemies for the pleasure which the story of their naughty deeds had given us. When Mr. Blades is in wrath with an enemy he permits a happy touch of exaggeration to escape him, and we almost look up to catch the twinkle in his eye. If there is an exception in the under-lying charity of Mr. Blades's indictment, it is perhaps the bookbinder, because a biped perpetually handling books ought to know better.

*Book Prices Current: A Record of the Prices at which Books have been Sold at Auction, from December, 1886, to November, 1887.* (London: Elliot Stock, 1888.)

Well printed on good paper in a serviceable cover, we have here the first of a series of volumes which will assuredly be not only the *vade mecum* of the collector, but the book of reference for all in whom inclination or chance may raise the desire for information as to the prices of books of value. Lowndes and Brunet have done excellent service, but as rare volumes come into market, the latest prices will be registered in this new book-guide, and those manuals will attain more of an antiquarian, and less of an actual interest. An admirable index connects the prices realized in the case of the same work at different sales; hence the scheme of Lowndes is continued under a different form. Some very interesting facts in the fortunes of books are chronicled in this volume; but they have already been noticed far and wide in reviews by the press, and our space forbids a more extended notice.

*Sobriquets and Nicknames.* By ALBERT R. FREY. (London: Whittaker and Co.)

When a useful book is published we put it on our shelves and wonder how in the world we have hitherto lived without it. An enormous amount of information is focussed in Mr. Frey's dictionary, and its usefulness needs no comment. We have cut the leaves with a lively sense of favours to come, and congratulate alike the compiler, the publishers, and the large circle of readers to whom the book will be a boon.

*The British Roll of Honour: A Descriptive Account of the Recognised Orders of Chivalry in Various Countries, and their Insignia, etc.* By P. S. SIMMONDS, F.L.S., F.R.C.I. (London: Dean and Son, 1887.)

This will be a useful book of reference, and its reception ought to be such as to encourage the author to continue it. Hitherto there has been no work pub-

lished exclusively devoted to the orders of chivalry ; in the present work, however, are given not only the dates when persons were made knights of particular orders, but their addresses, other titles and honours, medals received, etc.

In the absence of an English order of merit for civilians, it is interesting to note the large number of Englishmen eminent in literature, arts, science, and manufactures who have been distinguished by foreign sovereigns.



### Correspondence.

#### MASTER THOMAS DALLAM.

[*Ante*, xviii. 5, 55.]

The following historical particulars respecting the Dallam family, whose name was variously spelt Dallam, Dalham, Dallum, and Dallans, and who were much employed as organ-builders in the latter part of the sixteenth and nearly throughout the seventeenth centuries, may possibly possess some interest.

The old organ in King's College Chapel, Cambridge, the handsome case of which still remains, was built by a "Mr. Dallam" in 1605-6, whose name frequently appears in the College accounts up to the year 1641, but in no instance with a Christian name prefixed. He is, however, distinctly identified as the constructor of an organ for Worcester Cathedral by an entry in the archives of the Dean and Chapter of that ecclesiastical establishment, which memorandum runs as follows :

"A.D. 1613. All the materials and workmanship of the new double organ (great and choir) in the Cathedral Church of Worcester to *Thomas Dallam*, organ-maker, came to £211."

Thomas Dallam appears to have had three sons, Robert, Ralph, and George, all of whom became well-known organ-builders.

Robert, in 1632, made the organ for York Minster, which was consumed in the fire of 1829. He also, according to Sanderson's MS. collections for a history of Durham, constructed others for Durham Cathedral and St. Paul's, London. The Durham organ was removed by Father Smith in 1687, and re-erected in the Church of St. Michael-le-Belfry, York, where the diapasons, principal, and case are said still to remain. Robert Dallam was born in 1602 at Lancaster, and died in 1665, and was buried in the cloisters at New College, Oxford.

Ralph Dallans made organs for St. George's Chapel, Windsor, at the Restoration ; for the parish church, Rugby ; for the old parish church, Hackney, in 1665 ; for Lynn Regis ; and for the old church at Greenwich.

The organ from St. George's was, on its removal, re-erected in the Church of St. Peter in the East, St. Albans, where some of it was remaining a few years ago, and perhaps is so still. The Lynn Regis organ was removed by Suetzler in 1754, who erected a fine new instrument in its stead. Many of the wooden pipes were so worm-eaten as to fall to pieces on being taken out. The churchwardens, who were much

attached to the organ, nevertheless asked Suetzler what their old instrument would be worth if repaired ; on which he naively replied, "If they would lay out a hundred pounds upon it, perhaps it would then be worth fifty!"

The following inscription to the memory of this builder formerly existed in the old church at Greenwich :

"Ralph Dallans, organ-maker, deceased while he was making this organ ; begun by him Feb., 1672. James White, his partner, finished it, and erected this stone, 1673."

Of George Dalham or his work but little is known. John Playford, at the end of his "Introduction to the Skill of Musick" (6th edition, 1672), makes the following announcement :

"Mr. George Dalham, that excellent organ-maker, dwelleth now in Purple Lane, next door to the Crooked Billet, where such as desire to have new organs, or old mended, may be well accommodated."

This builder was still living in 1686, in which year he added a "chaire organ" to Renatus Harris's instrument in Hereford Cathedral.

After his death we hear no more of the Dallam family.

EDWD. J. HOPKINS, Mus. Doc.  
23, St. Augustine's Road, N.W.,  
July 30, 1888.

#### HOLY BREAD.

[*Ante*, xvii. 191 ; xviii. 87.]

In the year 1849 I was curate of a parish in Furness, North Lancashire, where I was informed by one of my churchwardens that it had recently been the custom, on the occasion of a funeral, for someone to stand at the door of the house of the deceased with a plate on which were small cubes of bread, one of which each person who entered took. I suppose this to have been a survival of the custom mentioned by Mr. Peacock, but I never heard that the bread had been blessed.

Other old customs lingered in that neighbourhood ; e.g., it was not an uncommon thing to hear the clergyman spoken of as "the priest."

FREDERICK HOCKIN.

Phillack Rectory,  
August 3, 1888.

#### ROMAN WORK IN CHESTER.

[*Ante*, xvii. 41, 94, 126, 137, 242 ; xviii. 86.]

The Rev. E. W. Cox, in the spirit of fair criticism, objects to my view of the character and origin of the Chester walls ; remarking also that I have not seen the recent revelations. With a clear recollection of what I did see many years since, and with printed accounts before me, I fancy that I can comprehend all the new evidence bearing on the subject.

I have elsewhere pointed out the great varieties of Roman masonry. Varied as they are, they can be as readily understood and recognised by the practised eye, as Mr. Parker and I pronounced on the fragment at Old Sarum. We did not say or think that this was to be accepted for all kinds of Roman masonry ; and Mr. Cox is quite right in saying it does not appear in

the Chester walls, nor, he might have added, in those of Aldborough, *Isurium*. Mr. Loftus Brock and Sir James A. Picton, by cautious analytical process, have arrived at the same conclusion I came to so many years ago. Those experienced gentlemen were by no means prejudiced in my favour; and they even suspected that possibly I might be in error. The same with others; now I doubt if the theory of the late Mr. Watkin has a dozen supporters, yet he printed that he had refuted "piecemeal" all I had written on the subject!

I have not seen the sculptured stone with two figures on which Mr. Watkin laid such stress in support of his theory, but I had a sketch of it; and from the sketch I could not for a moment doubt its being Roman. I saw two young female figures; one holding a mirror, the other what must have been intended for some small animal; both were in harmony with many other similar sepulchral sculptures. When Mr. Schrubsole sent me an excellent photograph, I could clearly discern the fingers of the left hand in the attitude of supporting something which had been almost destroyed, but not so effectually as to efface the outlines of a small animal, probably a cat or a dog. The right hand is advanced towards it.

G. ROACH SMITH.

Temple Place, Strood,  
August 7, 1888.

#### WOODEN WATER-PIPES.

[*Ante*, xvii. 189, 268; xviii. 87, 135.]

The town of Liverpool was originally supplied with water, by means of wooden pipes, which were formed from trunks of trees, about ten feet long, and nine to ten inches in diameter: these were bored with a pump auger, the bore being about four inches.

The exterior was left unworked, and some, if not all, the logs were laid with the bark on. The pipes were fitted together by shaving down one end to a cone, and enlarging the bore of the next log so as to fit it; a wrought-iron ring was placed in the bore, and caulked with tow, to prevent the pipe from being split, by driving in the conical end of the next, or by expansion by the water. I can distinctly recollect these pipes being taken up from some of the streets about fifty-five years ago, and iron pipes substituted. I think some of them, if not all, were strengthened with light iron hoops driven on the conical ends. Such hoops were lying about when they were taken from the ground. The depth at which they were laid seemed to be three or four feet. About ten years ago, one or two of these old wooden pipes were dug up in one of the streets leading out of Church Street, and seemed to be in fair condition; the timber was either beech or sycamore.

One of the reasons given for the removal of these pipes was that the decay of the timber tainted the water passed through them.

The original supply of water to Liverpool was entirely from wells, cut in the sandstone rock; and the first supply from the exterior was brought from Rimrose Brook, Bootle, almost three miles from the centre of the town. This brook has long since disappeared, and its course is built over.

E. W. COX.

#### SOME ADDITIONS TO HAINES' MANUAL OF MONUMENTAL BRASSES.

[*Ante*, xvii. 182; xviii. 67.]

##### CAMBRIDGE.

*Fordham*.—1. Fragment of an inscription: "Andrew Cheswryght Preyst."

2. An inscription: "William Hinson the Elder in the feare of God died the second daye of June, 1592, and here he lyeth buried."

##### DORSET.

*Folke*.—An inscription: "Hic sitvs est Willielmvs Hemerfordvs sacrae theologiae Baccal' hvjs ecclesiæ qvi dorm' in Deo 4° die Octobris, 1583."

*Long Burton*.—Within an incised heart upon an oblong plate is the following inscription:

"Who conquered had his foes, hymselfe, hys God  
Mighty in prayer, Doctrine, and the word,  
Holy in life still bearing of the rod,  
His dayes and joys resembling Jonah's Gourd.  
A living sermon faithful to that trust,  
Ashamed of nought but flesh, here hid his dust.

Nathaniel Fairclough Mag: Art: Familia natvs Motion  
et Rector Ecclesiae Stalbrigensis in hoc Comitatu obijt  
die undecimo Octobris an Dom 1656."

##### ESSEX.

*Little Baddow*.—During the restoration of this church, a plate was found bearing the following inscription:

"Here lyeth the corpse of Mercymight Springham,  
one of the Daughters of Richard Springham, Gent:  
who was wyfe to Richard Bristowe, Esquier, xxvi  
yeares and lyved in thyss worlde Fyve and Fiftie  
yeares, Departing Her Mortal Lyfe the xxth of  
Januarie, 1611."

##### SOMERSET.

*Wells Cathedral*.—Fine small demi-figure of a priest in cope. The orphreys ornamented with a fleur-de-lis and rose pattern. He wears a diamond-shaped morse. The inscription is lost.

##### IN PRIVATE POSSESSION.

*The Rev. W. Creeny*.—A full-length figure in plate-armour with skirt of chain, armed with sword and dagger. The head, body, and arms of the companion lady, and also the legend plate thus inscribed: "Here lyeth Wyllim Heron, Esquier, and Justys of the peace, and also Alse hys wyfe, whych Wyllim deceased the iiii day of January, in yeare of our lord MCCCCC<sup>o</sup>62, whose soule God take to hys mercy. Amen."

This brass is mentioned and described by Aubrey in his "History of Surrey," 1719, as then being in Croydon Church.

*J. A. Sparvel-Bayly, J.P.*—A small sixteenth-century civilian figure purchased by him from a marine-store shop in London some years since, probably removed from some Essex or Suffolk church.

*The Rev. E. Meadows Russell*.—Three sixteenth-century figures: 1. A civilian in the usual costume of the period. 2 and 3, being probably companion-figures, represent the kneeling forms of a knight and his lady.

J. A. SPARVEL-BAYLY.

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Ancient English Metrical Romances, selected and published by Joseph Ritson, and revised by Edmund Goldsmid, F.R.H.S.; 3 vols., in 14 parts, 4to, large paper, bound in vegetable parchment; price £5 5s.—1*B*, care of Manager.

Sepher Yetzorah, the Book of Formation, and the thirty-two Paths of Wisdom. Translated from the Hebrew and collated with Latin versions by Dr. W. Wynn Westcott, 1887, 30 pp., paper covers (100 only printed), 5s. 6d. The Isiac Tablet Mensa, Isiaca Tabula Bembond of Cardinal Bembo, its History and Occult Signification, by W. Wynn Westcott, 1887, 20 pp., plates, etc., cloth (100 copies only), 2*s*. net.—M., care of Manager.

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